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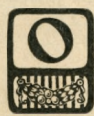
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The Mystery of the Flame

BY KORESH



ON SUMMIT of God's Mount in Paradise
Cherubim (two stalwart men) arose:
Heroes in both mien and valor,
Dared they to ope the gates, two-leaved
And look within, where mystery held in secret
The germ of that wondrous Tree
Where Gods are gendered and spring forth.
One, the first, a proclamation made of truth
So great and revolutionary that thousands hated him,
And trembled they with great fear.
With fury hurled they at him their rage
Until he almost sank beneath their venom.
He would have died with gross affliction,
But for some who held in sanctity his proclamation.
Their love bestowed and flowing like a river laved his brow;
Reviving, he forth flamed the double-edged sword
Which, cutting right and left,
Made way for the renewal of that life
Which, but for Sword and Cherubim, would not have kept
In onward path the Tree of Lives.

Who knows the mystery of that flame,
Wherein the crucible of urgent want
Emotion wakes, and breedeth fire so intensely heated
As to solve every element in man,
Elaborating the vital essence of his higher life,
Whence he flows in unison with that Eternal Consciousness
Toward which desire hath wrought his consummation?
He whom the Gods have sanctified and held responsive
To their tender of the secrets they have archived
For his use, and man's.

The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Purposes of the Koreshan Movement

Application of the Principles of Purity For the Attainment of Immortal Life

BY KORESH

AS SOME OF THE MORE RECENT readers of THE FLAMING SWORD are unfamiliar with the principles enunciated through our literature, I herewith submit a synopsis or outline of some of the principles and purposes of the Koreshan Unity in aggregating into groupate relationship, and a general statement of the progress being made in the formation of a scientific social order and fellowship on the basis of united life.

Our primary and central order (the higher in the purpose of attainment) is the Fellowship of the New Life, in which there is a separation of the sexes for the purpose of the conservation of the potencies of sex through chastity and celibacy, and to be appropriated for the attainment of immortality in the body. It is declared that this corruptible shall put on incorruptibility, and that this mortal shall put on immortality. This is an attainment to be accomplished here in the body, and in the flesh which is to become the immortal flesh. When attained, this immortal flesh will be the literal flesh of Christ manifest in the Sons of God, who will constitute the fruit of immortality, the product of the Tree of Life, of which the Lord Jesus was the firstfruits and the seed planted in the beginning of the age, for the purpose of multiplying the Sons of God through the processes of regeneration, or what is the same, re-production.

The science of the Decalogue contains every fundamental principle of immortality; but it has never been understood, because it was written in the language of symbolism, and consequently its principles have not been applied. Nor were they to be applied until, at the end of the dispensation, there should arise the mental possibilities for its comprehension, and the power to overcome and baptize the world with that spirit of anointing by which immortal attainment becomes a possibility.

The Koreshan Unity is a little body of people gathered for the purpose of applying the principles which

the Lord and his Disciples annunciated at the beginning of the age—principles which have been lost sight of by the church, and because of which the church has gone over completely to paganism. The church has renounced the principles of communism and has adopted the principles of competitism, in which the world has gone mad, and has therefore instituted The Hague farce which, were it not for the serious aspect of the situation, would cause us at least to smile. Its counsels so far have been toward the improvement of the methods of warfare. The time has certainly come when men are crying "peace! peace!" when the competitive struggle has placed the elements of peace outside and beyond the pale of the human heart.

In the beginning of the Christian dispensation, the Disciples of the Lord and his church were moved upon by the spirit of the Almighty, and the Holy Ghost, which was the very substance of the personality of the Lord Jesus the Christ, and therefore the very God, entered the souls of men and women. Under its influence there was engendered such a love as precluded the possibility of individual ownership, and the consequence was that as many as received the Holy Spirit went and sold their possessions and brought the price of the things they sold and laid it at the Apostles' feet, and they had all things common. This was the result of the operation of the spirit of love and united life.

The church then began the blessed relationship of that unity for which the Lord Christ came into the world, in which all who belonged to the church had an abundance, even all of the luxuries of life, because the selfishness of the competitive spirit and its operations were abolished from the brotherhood. This communism was but the sowing of the seed of the new order of life, that it might die and regenerate, and finally—at the end of the age—bring forth the fruit of the dispensation, in the product of the tree of immortal life.

The first step in the attainment of immortality is

the conservation of the sex potencies. Notice the first step, for without the conservation of the two potencies of sex there can be no attainment of immortality. The science of keeping the Sabbath, of which the Sabbath kept by the Jews was but a figure, is the science of the preservation of the seed of man. It is declared that "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The mere retention of the potencies of sex does not meet the requirements. The science of the utilization of these resources of immortal life resides in the Messianic law, the statement of which is made in the first commandment of the Decalogue. The potencies of sex cannot be conserved outside of communistic fellowship. "Now gather thyself in troops, O daughter of troops." "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." As the new day of the world approaches, see to it that you are gathering into the new order, the order of the immortal brotherhood. The reader can now begin to understand why we regard it essential that we come out of the world and begin to apply the principles by which the church was distinguished from the outside world in the beginning of the dispensation.

In the beginning of the age, the great Shepherd of the sheepfold began to gather his followers into the Christian fellowship, the very foundation of which was the purification of the sex life. No one in the church, after having received the Holy Spirit, ever thought of indulging the sensual propensities, because when the Holy Spirit entered the soul of man, such indulgence would have been the pollution of the Holy Ghost. This was because the Holy Spirit was in men; therefore God was in them, and as those who had received the Holy Ghost had become the Temple of God, such relationship would have been the defilement of the Temple. It is declared that God will destroy him that defiles the temple of God. This has been done in the promulgation of the principles of sensualism in the church.

The church has fallen; the fall began with Catholicism, which is not to be surprised at, because it was declared in the beginning that that time shall not come except there be a falling away first, and that man of sin be revealed. This meant the fall of the church and the revelation of the conditions of the fall *in*, not *out* of the church. The so called Reformation was a still further fall of the church; for the old church is the mother of harlots, and the Christian churches, being her daughters, are the harlots of which the old church is the mother. The church has gone body and soul over to paganism; her ruling love is the love of money, which comprises the very foundation of the momentum of the modern world, and constitutes the reason why there can be no peace in the world at the present time. There will be no peace until the love of money and the competitive system are absolutely annihilated from the human soul. War, not peace, is in the air.

We have done something toward the development

of the communistic spirit. We have accomplished something toward the institution of a foundation for the great gathering; and not least is the fact that we alone of all the world possess the secret of immortality, the science of the Decalogue. This mortal body will be transformed to an immortal body like unto the glorious personality of the Lord Jesus; but it will not be accomplished without the application of the principles of the science of immortality. We are laying the foundations for the new order of the world, practically instituting the new dispensation, the Aquarial age, which is to succeed the Christian dispensation, now coming to its end.

The Hopes of the Koreshan People

The Near Approach of the
Coming of the Sons of God

By KORESH

THE CONSUMMATION of this final great throe of universal parturition, the delivering of the children of the resurrection by the dispensation, will be accompanied by the pangs of birth. This law is as inevitable and eternal as the universe; and so sure as there is a God, so certain are the predictions of a coming world's catastrophe, with the overthrow of the old heavens and the old earth, which signifies nothing less than the destruction of the old church and the old state. The good seed are the children of the kingdom; the field is the world (the church), and the harvest is the end of the world,—the end of the dispensation or age of the world.

The Lord Jesus gathered the lambs with his arm, and carried them in his bosom. These lambs were the spiritual entities of the dead who, during the Jewish dispensation, were looking for their resurrection as spirits in the Messianic personality, the Christ,—who declared that he was the resurrection and the life. These children of the kingdom, resurrected in the personality of the Lord, the Son of God, were cast out as the germinal essence of the Almighty, for the impregnation of the world (the church) for the regeneration of the Sons of God. This was the planting of the Lord Jesus in the race for its redemption. This was the descent of the personality of the Son of God, in whom was the Father, into the hells of regenerative (reproductive) force. This was the fulfilment of His declaration, "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day" (at the end of the age or dispensation).

Nothing is clearer than that the Lord both ascended into the throne, where he reigns as the mighty God, and that he descended into the race, where the processes of regeneration are operative with man. A very slight knowledge of alchemical science, where the laws of alchemical reaction provide for an ascending and a descending spirit in every combustion, may determine for the student of the laws of life, the fact of the Lord's descent into the hells of sensualism, and his transformation, in this descent, of that which was good to that which is bad or evil. Thus it becomes a fact

that he was made to be sin, and that he took upon himself the sins of the world.

Apply the mind for a moment to the great law of analogical correspondence. The sun radiates its forces—light, heat, electricity, and magnetism, accompanied by the rain and atmosphere—into the earth, where they are transformed to vegetation, thence to the enrichment and fertility of the soil. The sun's forces have descended to the earth and are stored in the soil. Now that the soil is enriched through the precipitation of the heavens, we take our best seed, let us say, wheat, and throw it away; the good seed, these children of a previous resurrection, are cast out into outer darkness, that they may bring forth the multiplied product at the harvest. So it is with the Christ; God (who was in him) planted him in the race. As the spirit of the good wheat commingles with the filthy soil, transforming this soil to good wheat, so the spirit of the Messiah went down into the soil and filth of a degenerated human race, to become that filth before he could transform that corruptibility to incorruptibility, and that mortality to immortality, wherein he is raised up to immortality in the Sons of God, the children of the resurrection, his own immaculate offspring. The time is ripe for this fruition of the dispensation.

It has been declared that before the great and dreadful day of the Lord there should come the Sign. "I will send you Elijah [God the Lord] the prophet before the coming of the great and dreadful day of the Lord." Elijah, as the name implies, is the coming of the Lord God as the Sign of the Son of man in heaven; through his theocrasis will come the Sons of God. The Lord's personality was planted in the race as the seed of the Tree of Life. The fruit of this Tree will be the immortal Sons of God.

How is this immortal Sonship to be attained? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." To enter in through the gates, is to overcome death through obedience to law and enter into eternal life by the new and living way. These are the desires and hopes of such as are separating themselves from the world to enter into the united life of the Koreshan fold, while they await the great consummation. Nothing but dense ignorance can prevent the mind from entering the field of this greatest light.

The Lord Jesus, the personal Messiah, constituted the firstfruits (the highest) of the Jewish age; the Sons of God, the fruit of the Tree of Life now to ripen, will constitute the firstfruits of the Christian dispensation. These are the multiplied Christ. These are they of whom it was said, "Ye are Gods; and all of you are children of the Most High." And "If he called them Gods, unto whom the Word [the Son of God, who was the Word] of God came," why "say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" The Lord Jesus more than intimated at that

time that his offspring, as the fruit of the Tree of Life, would be the Gods.

The Lord ripened as the firstfruits of the resurrection, in the arch-natural and visible humanity. His offspring will come to fruition in the same field. The Sons of God will come as arch-natural men. These Sons will also come in the field in which they were sown. The soil in which the Son of God was planted for the regeneration of the firstfruits, was in the course of Western civilization; from this soil will spring the Messianic personality, and from this soil will also spring the Sons of God.

The foregoing thoughts are not new. We have been promulgating them for the last thirty-six years. We reiterate them for the new readers of THE FLAMING SWORD, and to refresh the minds of the older readers. How far transcendent to what has been recently denominated "the new theology" and "the new thought!" The Koreshan people are spiritual, but they are also intensely and practically material.

The Foundations of the New Order

The Koreshan Work the Basis
of the World's Future Progress
By KORESH



FUNDAMENTAL RELIGIOUS doctrine of Koreshanity is that the Lord Jesus, who was the first-born of the new order of beings, he being the Son of God, was planted in the church through his theocrasis (translation), for the purpose of reproducing the Sons of God—his offspring. The theocrasis of the Lord was his absorption into the church through his Apostles and Disciples. The primary channels of his absorption were the three supreme Apostles of the Lord; namely, John, James, and Peter. These were the three tabernacles of which Peter said, when on the Mount of Transfiguration, "Let us make here three tabernacles; one for thee, one for Moses, and one for Elias." We have in this theocrasis of the Lord and his conversion to the spirit of his physical dissolution without corruption, the practical demonstration of the principle and practice of absorption into Nirvana.

In modern Buddhism and Theosophy there is considerable talk about absorption into Nirvana, but no practical solution of the philosophy. Jesus the Lord was absorbed. He declared the law of this absorption before his translation, and it was known to some extent by his first Apostles. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." Jesus was the promised seed, and came to be planted for the redemption of the world. The Holy Spirit was the personal Christ dissolved and converted to this essential manifestation, which constituted the seminal essence of the living God. This was the implantation of the divine germs in the church for the regeneration of the Sons of God, who will appear as the firstfruits of the resurrection, now at the end of the dispensation. The Koreshan Unity has separated itself from the world for the purpose of attaining to this Sonship through the application of the

principles and practice of the Decalogue, which contains all of the science of immortality.

It might be supposed that we believe that the world is to be destroyed now, and that the Sons of God are to be transported to some other realm for the consummation of their celestial joys. But we desire to assure our readers that we are practically material, in that we teach the necessity for a substantial basis and groundwork upon which to rear a spiritual superstructure. We have come to the end of the world, by which we mean the end of the Christian dispensation, wherein there will be a destruction of the old heavens and the old earth, signifying the old established order of things, embracing the old church and the old state. The man who cannot see the signs of the times as indicating the destruction of the old order, is about as blind as it is possible to become. The old world will be destroyed with a violent conflict, in which will be involved the most destructive methods of modern warfare.

There is coming a new dispensation in which there will be no labor-unionism, no inorganic socialism, no irreligious association of the race, but an order of social fellowship that will be the outgrowth of the germ or seed planted in the beginning. This involved not only the spirit of love and united life, but the elements of that kind of religion which comprehends the humanity of God and the Godhood of the perfect humanity, and binds together (in an indissoluble bond of unity) God and man in one humanity. There is about to be born into the world a new dispensation, marked with conditions distinct from those which have actuated and distinguished the now ending dispensation. The spirit of competition will be entirely eliminated from the earth. There will be a distinctively differentiated social order, a fellowship in which will be involved such an application of all of the facilities of labor-saving apparatus, that the labor of the world will be changed to recreative processes.

The end and destruction of the world do not mean the destruction of the physical world, but the dissolution of the old order of things, and the institution of an entirely new regime. The new will not come except through the violent destruction of the old. Koreshanism is laying the foundation of the new order. This is a practical application of the principles of universal economy. We purpose to show to the world the practical uses of mechanical ingenuity, applied to the processes of the reduction of labor to recreative industry. Shall we accomplish this without the bitter animosity of the world, whose love is the inordinate accumulation of the riches of the earth? We expect the venomous hatred of a sordid and degenerate humanity, and the most bitter animosity from the old church, for religious hatred is the most intense of all, and the next thing to that is the hatred of the lovers of money,

The Koreshan Unity is accomplishing something toward the demonstration that united life can perform the uses of life more effectually than can be done through individual effort; and that a social fellowship can be ordained and consummated practically, as well

as to be forever on the lips of the theorizing agitators whose opinions of socialistic life are at continual variance, and impracticable.

When the Lord started his work of organizing a new dispensation, he did not wait for the world to become of one mind regarding social relationship; he gathered a few of his Disciples and made them apostles of a system upon which they could agree, and from this little nucleus came the great Christian empire which ruled the world.

Unchristian Christendom

By KORESH

THERE IS wealth enough in the world to provide for every man, woman, and child in it; and were the nominal Christian world *practically* Christian, there would be no suffering among the Christian nations, caused by the deprivation of the necessities of life. There is something radically wrong in what is called Christendom; not something "rotten in Denmark," but something rotten in modern Christianity.

There is a record which has been handed down for the last nineteen hundred years, to the effect that there was some kind of an influence exerted early in the career of the Christian church, whereby all its members (not a few, but *all* who came under its power) were so actuated by love to one another that they had all things common; and that not one lacked anything, for the reason that the good things possessed were held in united life, and were distributed according to the needs of all.

The difference between the performance of the uses of life at that time and now, is the difference between primitive Christianity and the system of competition which now actuates the modern world, and which has corrupted Christian character as much as it has the world in general. Christianity was a communistic system; the real, unadulterated socialism practically enforced, not by governmental compulsion, but through the actuation of love in the heart to such an extent that one could not possess the comforts and luxuries of life and see another deprived of the necessities.

When the world is again actuated by such a spirit, then will socialism become a practical force in the adjustment of human affairs and relations. It is hell in the heart of man that so provides the conduct of industry and commerce as to prevent the equitable distribution of the wealth of the world. It is hell in the formation of society and nations, which creates those distinctions providing for the opulence of the comparatively few, while the millions are left to suffer the wants of despair.

That spirit which moves the corporate powers of the world to encroach upon the rights of the masses, is the same as that which moves the working classes into the conspiracy of labor-unionism. Both of these conspiracies are of the same character of impulse. They are both hellish in origin, and both destructive to that impulse upon which must ultimately depend the true order of social construction.

Are Modern Minds Open to Truth?

The Facts of Experience Prove the Emptiness of an Editor's Words

By KORESH

IN THE *Chicago Examiner* of July 14, editorial section, is an article with a significant and conspicuous headline, "Are Our Minds Open to Truth?" On one side of a pictorial effort is an apple falling from a tree; and on the other side of the page is a boiling tea-kettle. In the center of the page is the picture of a family of monkeys, warming themselves at a fire kindled and left to die out by some natives or a forest traveler. These pictorial references are suggestive of some supposed and some real discoveries, which the editor makes examples of what thinking will do for mankind.

The falling apple suggests the discovery of the great law of gravity by Sir Isaac Newton, who proposed to account for all of the motions of the universe by the physical law of all bodies trying to tumble into all other bodies without success. The editor is far behind the times, and has done so little thinking for himself that he imagines what Newton set forth as the law of gravity is a real law; while the fact remains that it is no law at all. No scientist of any note believes that the alleged law of gravity accounts for the motions of the heavenly bodies.

The monkeys do not think far enough to put wood on the fire to keep it going, but let it die out and go back to their trees to shake with the cold. The steaming tea-kettle suggests the application of steam to machinery, which has become the basis of our commercial activity throughout the world. The editor goes on to remark that "The greatest quality that a human brain can have is receptivity—the open, impressionable character that makes the new idea welcome and that gives it life." If there were no other thing upon which the editor and ourselves could agree, it is that the careful, unbiased examination of what may appear on the face of it as practically absurd, by an open mind to inquire into the new thought, is one of the greatest qualities that the human brain can possess.

The editor of the *Chicago Examiner* is exactly like this family of monkeys. His mind is so full of the absurdities of modern, so called science, that he looks with disgust on any innovation upon the claims of the pack of idiots who have deluded themselves and the people, with the false theories which they have predicated upon the so called working hypotheses or guesses that constitute the foundations of modern speculation, and which have the high sounding title of "science."

We speak from our experience with the "yellow journalism" of the Hearst newspapers. The minds of its editors are not open to anything but sensation, regardless of the righteousness of their attacks on anything that comes in the way of their sensational press. The editor says: "Let us try to cultivate openness of mind, originality and receptivity of thought." Now this is good advice. Upon the basis of his good resolutions we would call his attention to some Koreshan discoveries, which upset all of the so called scientific speculations made upon the basis of hypotheses, and ask him to at least investigate the claims of Koreshanity. "Let us be eager for the new truth, willing to at least listen

to it." Still further good advice. Mr. Editor, will you carefully examine the claims of the Koreshan Universology according to your advice to other people, and possibly get your eyes open to some truths which you have heretofore overlooked?

"We hope that the readers of this newspaper will constitute themselves a great army of truth-seekers and truth-acceptors." If you could only induce the hundreds of thousands of your readers to look into the verities of Koreshan Universology and accept the truths which this science enunciates, Mr. Editor, we would be forever grateful for your effort to open the eyes of the masses to the truth. We hope you will be entirely successful in this frantic effort of yours to get other people to see what you so blindly ignore.

The Koreshan Ideal of Purity

By KORESH

IF THE KORESHAN brotherhood desired the conditions of the world, there could be no more fitting place and opportunity than the world affords. If any member of the Koreshan Unity has the inclination and desire to still indulge in the pleasures of worldly lusts, there is no more fitting place than the world from which we are endeavoring to be separated. There may be members of this Unity whose violation of the principles of integrity may be attributed to the influence of some whose regard for the maintenance of the moral obligations is but slight, but who will be held responsible and called to a final account.

We cannot too seriously regard the purposes for which we have assumed the responsibilities and taken the obligations which have brought us into this effort toward the higher life. It is not to be supposed that we are an aggregation of regenerated angelic beings, whose moral status places us above all reproach, and whose lives are the ensamples of moral integrity; but we have a higher standard of moral rectitude (in the doctrines which we are trying to inculcate) than the world outside, and it is expected of us that we be characterized by a better presentment of the practical demonstration of the uses to the neighbor than we find in the world.

We are being gathered out of the world, preparatory to that great change in which the mortal humanity, hoping for the fruition of immortal life, shall take on the new biune form and function, becoming the veritable Sons of God, the offspring of the universe, through obedience to the laws and principles of life. Our gathering from the sensual tendencies of the race is obviously because we desire to be freed from the temptations and environments of the worldly conditions in which there is a constant cultivation in the lines of material sensuality, the conditions we desire to eliminate from our spiritual and material existences. We are not here to perpetuate the sensual tendencies which environed us in our associations with men in a life in which there is no incentive but the love of money, and the common pleasures which are falsely termed the blessings and pleasures of life. There is but one life; that is the life of God, which was imparted to men, and constitutes them the Sons of God.

The character of the purposes which have induced the sacrifices that have been made to establish the new order should be so firmly impressed upon the consciousness, that a member of the body could not be swerved from the performance of the terms of initiation of membership to our organization.

The Field of Woman's Progress.

BERTHALDINE, MATRONA.

WIDE FIELDS OF WORK FOR WOMAN

Fitness for Them Obtains Thro'
a Scientific Study of the Bible

TWO FIELDS of work were especially recommended to women by the British ambassador, the Honorable James Bryce, in his oration at Bryn Mawr College, June 6. These two fields, he said, the average male citizen had not time to enter. The first field indicated is the cultivation of a thorough knowledge of literature; the second, the study of how to mitigate the painful contrasts between wealth and poverty.

Women are credited with a higher average than men, in religious devotion to their concepts of God, and should therefore prove more amenable to the highest sources of moral and intellectual instruction in his righteousness. The average woman of Christendom is nominally a Christian, and is therefore a worshiper of the one perfect man as her Lord God.

The Christian woman generally accepts the Bible as the best fundamental text-book for at least her religious instruction. Most women will unhesitatingly speak of the Bible as the Word of God. The Bible, however, is not the Word of God. The book declares God himself to be the Word, which when made flesh without sin and unto salvation, is called the living Word or Logos. The Biblical accounts of creation, recording acts accomplished and to be accomplished by the Word of God made flesh and translated to Holy Spirit, constitute the finest known literature.

These records were made by intellectually prepared men under the highest available inspiration. They report the involution of the universal language of the Gods, by rational, natural, and spiritual processes, into the one living Word, Jehovah—the man Christ Jesus. The mind that was in Christ Jesus is the eternal Ego of all Godliness. It is in ever progressive development from its Alpha and Omega of immortal manhood from age to age of its attainment.

Our English translations of the original Oriental records represent the work of the finest scholarship to be found among English speaking peoples. A thorough knowledge of the Scriptures constituting the Bible, must leave a woman aspiring to literary culture on a higher plain of literary excellence than is attainable from any fulfilled curriculum—excluding the Bible. As a foundation for the study of universal sociological conditions, the scientific interpretation of the Scriptures is unequaled. The living Word deals directly with the causes of poverty, when advocating its sure cure, and the scientific provision for universal wealth. Universal wealth is an attainment possible by the applied law of God for humanity's well-being.

The establishment in earth of a theocratic kingdom of scientifically organized communism, is clearly shown by the Scriptures to be the full and final duty of the

man who would be as God to humanity. For the accomplishment of this undertaking, every human being calling himself Christian was instructed to pray and work, till the end of the era should make its visible completion due and possible. The end of this era is to be distinguished by the appearance of the fruitful harvest of all law-abiding efforts.

The scientific reestablishment of the theocratic kingdom in earth is the sole method of annihilating the innumerable social evils, the inevitable fruit of the corrupt tree known as the competitive system. The living Word of words most precious claims to be the author of this tree. He declares himself to be the creator of good and evil. He declares how and why. He holds himself alone responsible for the planting of the seed of the tree of the knowledge of good and evil. The knowledge of the one implies the knowledge of the other. We know by the law of contrast.

The Lord Christ knows that if he is to have companions or joint-heirs who can be treated as friends and brothers, he must devote his strength,—that is, his divine Motherhood, to conceiving, gestating, and bringing to the birth of divine Sonship mortal men and women, well fed with the fruit of the tree of the knowledge of good and evil. This fruit is the blood of grapes, furnished by His own soul poured out unto the death of the cross. To eat of it as the wine of the new life to come, means to be made as Gods knowing good and evil.

Practical Instruction for the Young

THE CHICAGO *Daily Socialist*, under its heading "Of Interest to Women," edited by Marie Jayne, speaks of the socialist party as the only one that recognizes the rights of women. The Society Arch-Triumphant, the secular arm of the Koreshan Unity, has since its organization as a coöperative body in Chicago in 1887, stood, in the face of the world's condemnation, for every civil, religious, and educational right of woman. This society stands today a "little one verily," but in the van of the hosts that are to follow its lead into the Guiding Star Assembly of human progress for ages.

The women of socialism, or of modern Christendom, have as yet pitifully limited conceptions of what the Almighty has in store for them as attainable divine rights. An eloquent appeal is made in the *Socialist* to the women of the West, as daughters of self-sacrificing, hardy pioneers who have been defrauded of their hard-earned right of inheritance to the wealth of the West, by the inhuman forces of competism. The appeal closes with an exhortation to women to teach their children the following lessons:

1. That no man should be exploited by another.
2. That the laborers should own the tools of production.
3. That socialism will organize the people so that

every man and woman shall be secure in his or her private property. He shall have liberty of thought and action, which is not his today.

4. That the class that produces nothing possesses everything, with all the luxury and culture which these things afford.

5. That the class that does the work of the universe is fast degenerating into industrial slavery.

6. That all productions shall be for the use of the workers. Profit and competition must come to an end. All men and women must be workers, and the work market equally open to all.

7. That they organize to get this universal suffrage movement represented in government.

8. That they watch every move in the great labor war approaching, and work and fight for the laborers.

9. That they demand for the toilers increased wages and insurance against accident, death, and poison.

10. That they protest against the use of the military in the time of strikes.

Koreshan women are teaching their children the principles of genuine Christian commonwealth, the entire abolition of wage slavery and all private capitalism. They are teaching them to anticipate the answer to the prayer taught men by the Lord himself—"Thy kingdom come," and to apply the fundamental principle of the law of that kingdom. They are teaching them the facts of truth relating to the form and functions of the universe, their environment, and the science of its involution and evolution. They are teaching them the great Messianic law of cyclic progress or dispensational truth, and the scientific and prophetic credentials of the Messianic manifestation due at the dawn of the Aquarian age we are now entering. They are teaching them that the delights of the kingdom of heaven in earth are to be derived from fulfilling the law of love, in performance of all possible uses to the neighbor, without money and without price. They are teaching them that the love of fiat money is the root of all evil; and that if sorrow and sighing and crying are to be done away with, and ease take the place of disease, this love must be eradicated from the human heart, and all service be performed from the love of God to humanity.

Wage slavery must go; the curse of labor, the unloving begrudged character of service, must go. Cheerful service to the accompaniment of songs of gladness must begin, and the free equitable distribution of all the products of industry must be the use of a theocratic representative government in the service of all the people.

A Typical American Heroine

FROM the letters of Army Surgeon Dunn of Pennsylvania, *The Evangelist* of New York made some interesting extracts relating to the work accomplished by Miss Clara Barton during our civil war. That work endeared Miss Barton to all great-hearted men and women. Surgeon Dunn says: "In my feeble estimation, Generals McClellan and Grant, with all their laurels,

sink into insignificance beside this true heroine of the age, this angel of the battle-field."

In behalf of the suffrage movement, Miss Barton made the following appeal to the old soldiers: "When you were weak, I was strong; and I toiled for you. Because of my work for you, I ask your aid. I ask the ballot for myself and my sex. As I stood by you, I pray you stand by me and mine."

It is reported that appreciation and gratitude were potent factors in the gladness with which the men of Finland welcomed the Finnish women as fellow citizens at the ballot box. Nobly did the women serve the cause of Finland's freedom; but surely not more nobly than did thousands of the women of the United States during the revolutionary and civil wars; or than millions have done in the pioneer homes of their country, as the priestesses of self-sacrifice.

The Education of Mothers

AMERICAN WOMEN, anxious to aid President Roosevelt in the prevention of race suicide by the multiplication and preservation of mortal progeny, will be glad to learn from the famous little city of Ghent, how she cares for her infant morals. Ghent has a population of about 162,000, and boasts an admirable coöperative society called the Forwards. These Forwards are seeking in every way to better the condition of the laboring classes. Dr. Miele, one of their young and very able physicians, has set about trying to give young women an intelligent view of the sacred responsibilities of motherhood. His training of ignorant mothers and young girls—the prospective mothers of their race, is said to be exceedingly sensible and practical. All that the physician has to teach, the students learn in the practical application of the principles inculcated, and with pronounced success.

The sphere of mortal motherhood is an eternal institution; and in times of enlightenment, it reaches its maximum of happiness and perfection of racial variety. This maximum of excellence is attained through the sacrifice of the elect of mortals, of all the loves peculiar to mortality, for the attainment of the immortal manhood made known to humanity by its firstfruits, the man Christ Jesus.

When the elect mortals, exalted by their high calling in Christ Jesus, are ready to be offered, living sacrifices as a reasonable service, for the salvation of God's humanity, the harvest of the present era may be said to be ripe. With the ripening of the harvest appears the Reaper.

The Reaper is also the Sower of a prepared field. He provides for the prevention of race suicide in the only scientific way. The law of conservation applied to the life substance of humanity husbands the seed of the best for the salvation of its kind under improved and advancing conditions. Saviors are seen by the Seer of resurrection life to be coming upon Mount Zion. This Mount Zion signifies the exaltation of the life forces by aspirations indicated by works of faith in obedience to the science of the laws of immortality and

eternal life. "The greater works" of the God of Israel to be accomplished by these coming Saviors, will provide for the perpetuity of everything at its best, and pronounced by the Almighty, good after its kind.

The matrix of the whole creation, made visible in its least form as the preëminent glory of God, will give to every thinking being a new and divine concept of fatherhood and motherhood, and of filial devotion. The fraternity of the divine Sonship will illustrate the divine standard of loving the neighbor as the self; and the knowledge of the law of the Lord will fill the whole new earth with rejoicing.

New races reformed from the new heavens, scientific in all their concepts, will be as new hives formed by the swarming of bees; and the flowers of pure civilization will be found everywhere. In every hive the queen will be the living Word of wisdom, and the workers as the Gods rejoicing in the enthronement of wisdom, whose Prime Counselor is eternally the science of the law.

The Woman's League of New York

THE NEW organization of women recently formed at the Waldorf Astoria, New York, denies that it is a suffragette association, though not opposed to suffrage. Its object is declared to be the civic and industrial welfare of women in every way, whether it be by giving them the franchise, improving conditions in shops and factories, or regulating child labor. The organization is to be known as the Woman's League.

We report new organizations to our readers with the hope that some one may be interested in communicating to them the glad tidings of Koreshanity which, when applied, secures to all women embracing it, every right and title to equity on all lines—the right to her own body; the right to the highest possible education of herself and her children; the right to perform her uses to the community in the exercise of her best gifts; the right to breathe an atmosphere of city or rural life, devoid of the fumes of whiskey and nicotine, and the vibrations of blasphemy; the right to the franchise; the right to the benefits of municipal ownership of all utilities, and the right to worship God according to a demonstrably true science of his being and his universe.

All that reformers are working for is to be found secured to the loyal Koreshan man or woman. It is for the loyal Koreshan to be a co-worker with God in building a city in earth, with foundations indestructible. It is for him to inhabit it, and wall out of its precincts "whosoever loveth and maketh a lie."

The Woman's Movement in Germany.

THE WOMAN'S JOURNAL of Boston, June 8, quotes from the *Independent* a most interesting report of the woman's movement in Germany. Helene Stocker, Ph. D., the authoress of the report, and a chief promoter of the movement, is a professor at the Lessing Hochschule, Berlin. She is also president of the famous society called the Mutterschutz. This society has as its object the protecting and furthering of the interests

and rights of wives and mothers. Dr. Stocker says that the ultimate aim of the German women's movement, is their complete civil and political equality with men. The last decade has been characterized by the most rapid advance to the goal known. It has been brilliantly visible along educational and charitable lines. The advance on these lines has caused the understanding of the need of woman's suffrage to grow astonishingly. The German Suffrage League is now about five years old. Of this league, Dr. Anita Augspurg is a conspicuous leader.

The Motherhood Movement, as it is called, seeks to give women the legal right to motherhood, and special protection as mothers. Dr. Stocker says: "Although motherhood has been idealized in art and poetry, in real life it has remained an empty word. There are innumerable cases where the mother stands without rights and without protection. At present the parental power of the mother over her children is extremely limited as compared with the husband's, notwithstanding that it has been demanded of women that they should make the training of children their sole aim in life. It is the object of the motherhood movement to call public attention continuously to the horror and repulsiveness of these conditions."

Dr. Stocker also says that we must strive for the recognition of the fact that the bringing up of children is a social duty, the burden of which must be borne by all citizens. The scientific restoration of the community life of the primitive Christians, undertaken by Koreshanity, provides for the practical God-mothering of all children, irrespective of their family ties, with due regard to their natural gifts and callings. The family ties of mortality are often uncongenial and inefficient.

We find the story of the "ugly duckling" frequently illustrated by the appearance of a gifted, aspiring child in the midst of a family where it is the unknown and unknowable. Such a child must turn, as unto God, to some angel guide in human form, the discoverer and rescuer of its infolded possibilities. The angel of science emplaces the stars of human society in their cosmic social relations, with a view to their reaching the altitude of the sun in the line of least resistance. This science of social emplacement, which provides for the maximum well being of each man or woman, young or old, is learned by the application of the law of correspondence from the cosmogony of the universe, which is but the evolved anatomy and physiology of the perfect man.

When the great German women are scientifically awakened to the knowledge of the things which God has prepared for them that love him, they will flock to the standard of a motherhood peerless in ability to secure to every man, woman, and child, the right to all that may be rationally called life, liberty, and the pursuit of happiness.

Finland's example is spreading. Six bills to give women full suffrage are now pending in the Norwegian Parliament. The women of Norway have had the municipal ballot since 1901.

THE ANTIDOTE FOR OLD AGE

Attempts at Discovery of the Elixir of Life

THE GERMANS have a gift for threading their way through a good many turmoils. A scientist named Weichardt has sought for some time to develop a new theory in regard to the use of serums. His experiments in testing the effect of muscular activity have been reported in many journals. He has made no discovery beyond the fact that the injection of a fluid prepared from the muscles of overworked animals that fall dead from exhaustion will produce fatigue symptoms in well animals. He concludes that an exactly opposite fluid could be injected into the veins of human beings as an anti-toxin. He argues that old age follows muscular fatigue; that this is a definite poison with a specific antidote to be found by scientific men. The desideratum for postponing death is, according to the authorities quoted, an *ermudungs*-remedy or fatigue serum. Old age is accumulated fatigue, by this theory.

A witty writer has said that a woman is as old as she looks, a man is as old as he feels. The most famous beauties of antiquity were able to banish the appearance of age by the use of cosmetics, so as to deceive even the closest admirers. A man is not permitted the same license; but if he can banish fatigue from his muscles by the use of a harmless serum, he may be rejuvenated. As corollary to Dr. Weichardt's theory, one perceives that the old should not increase their activity, also that all strain upon the muscles tends toward age. "He plays too hard," is often said of a thin, nervous child, prematurely old.

The effect upon the muscles if a child skips rope, or jumps up and down on a see saw all day, is as deleterious to health as that of running errands. Neither should be too prolonged; but the child is in most cases taught to believe that use is injurious to him, while play is not. If a child is asked to run errands for the family, he begins to lag and say that his leg aches; on the other hand, he can play ball all day without complaint. If he is taught to take pride in his work, if he learns that civilization expects it of him, he is redeemed from barbarity.

Prof. d'Arsonville, of the College of France, is responsible for a very wonderful instrument called the solenoide, an electrical appliance for producing alternating currents of a thousand million vibrations a second. Prof. d'Arsonville began his experiments upon the hypothesis that sclerosis of the arteries is the most formidable enemy man must face. It attacks not only the old, but even those in youth. Hardening the walls of the arteries produces lesions, and if the subject be old the termination is fatal. Prof. d'Arsonville subjected guinea pigs to the action of a solenoide of 300,000 to 500,000 vibrations a second. Instead of killing them

instantly, it quieted the arterial tension. It is not so well known as it might be, that while death from electrocution either enforced or accidental, occurs by means of an alternating current of a low number of vibrations, there is no danger from a high number. A man touches a live wire and is instantly killed, when the voltage does not exceed a few hundred vibrations. On the other hand, when the patient takes a solenoide bath he is revived. Dr. Montier, the collaborator of Prof. d'Arsonville, has been very successful in treating cases of arterio-sclerosis in this manner. It is argued that the use of such an instrument not only reduces the tension in the arteries all over the body, but prevents the recurrence of similar attacks.

Tension of the arteries is caused by obstructions, and a primary cause of obstructions is arterio-sclerosis. This theory removes insanity from the category of arterio-sclerotic diseases, because that is caused in cases by a temporary aberration of the will. The term "alienist" shows an alienation of the mental faculties to be at the root of insanity. An alien is one who is bereft of his home. An alienist is one who treats those who are practically homeless. The patient has been driven from his residence by others. The use of the solenoide is not only contrived to lessen arterial tension, but to produce a severe strain on the purse. An alien is a foreigner; and he comes here because somebody has a lien on his own country, which prevents him from residing there. A great many Russians come here, and are homeless at first because the Czar has a lien upon the territory they occupied in their natal hemisphere. The alien is aloof from his friends; so is the insane patient. He has been driven away from his residence by birth.

The foundation of this theory is the proposition that health may be secured by caring for the arteries. The word artery has been defined as an air vessel. No person's arteries contain air enough to lift him above the water, unless he is in the enjoyment of certain prerogatives that are not known today by the mass of outsiders.

The solenoide bath is said to reduce the tension from twenty-six at the first sitting to fifteen at the sixth. Here all danger of arterio-sclerosis ceases. The electric baptism expels all impurities like gall stones and renal calculi. It penetrates every organ and is said to act with marvelous rapidity upon all invading substances. The revived patient sips in immortality with every breath. He is a new being after this medean fluid has changed his tension. The tension of a machine makes the thread tighter or looser. In the use of the solenoide, the tension is looser. Death loses his grip because the patient loses his fears. He is sure of himself, sure he is not going to fly away to a better country, but can quietly stay in hell where he is satisfied.

How is it possible to learn whether one is in danger of arterio-sclerosis? By the use of a little measuring

instrument, the sphygmometer. If the pressure of the blood in the arteries is above fifteen or sixteen centimeters, one is in danger and should be treated; otherwise hemorrhage of the brain, aneurisms, lesions of many kinds, may result. The little measuring instrument is very quick to detect the slightest variation from the normal. It spies out things never suspected by the unwary.

Of these two theories for prolonging physical existence, one attributes the encroachments of age to muscular fatigue, the other to arterial disturbances. Neither is completely true, for old age is reaching the time-limit. Under mortal conditions, death is inevitable. Mortality is said to be the mark of Cain. The feverish anxiety to recover from an illness shows that the patient is not desirous of better conditions, providing he be a believer in orthodoxy. If he is not such a believer, then it indicates that he thinks this world is the center of activity, the arena for progress, the station where the material for scientific thought is found.

The antidote for old age is a myth. The Gods never grow old; but mortals find no elixir to revive them when their course is run. It is foolish to cling to this earth instead of going into the subjective spheres, unless one is disposed to learn the value of life by embracing the proffered means of immortality.

The Mastery of the Waves

NEPTUNE and his trident represent the mastery of the waves. Poseidon is the Greek title for Neptune, the king of the oceanic isles. According to Greek mythology there was a contest between Neptune and Minerva, in which she conquered. The horse was the product of Neptune's skill, while Minerva's gift to man was the olive tree. Neptune's trident represents the sex forces ruling over the sea of human life or the natural existence. He is also typified by Oceanus. The horse is the mare, and by a strange coincidence the word for sea in French is *mer*, the homonym of *mere*, the maternity which conceives all things in its bosom. The horse formerly belonged to the sea or to Neptune. "Poseidon and the nymphs" was a favorite subject in Greek fresco, while Neptune is also represented as surrounded by the nymphs who belonged to ocean and stream. Being in command of the sex forces, Neptune with his hoary beard could associate freely with these beings whom he loved to see about him.

Minerva was always victorious in her contests with the gods, for she was wiser than they. Woe to the unlucky wight who contended with Minerva! She changed Arachne into a spider, because of her daring to pride herself on her tapestry woven of many colors. Minerva sprang from the head.

The king of the waves is he who can restrain the sex forces on the natural plane, and force the nymphs to be chaste. Neptune's three attributes were the horse, the trident, and the dolphin. The tritons were old men with the dolphin's body. They calmed the waves by blowing on conch shells; and the word triton means, as

derived from the Greek, *in three tones*. The trident has a symbolical meaning aside from that already mentioned, or rather in addition to that. It signifies *three teeth*. So the teeth, which represent the reasoning faculty, or the mastication of the food, are symbolic of the rule of those principles which restrain the passions and make them subservient to the uses of the higher life. At an epoch when the restraints of reason are thrown off, even the mastication of the food by the teeth is rejected. Dr. Wiley, chief chemist for the United States Government, says, "Never chew your meat; bolt it." Flesh-eating animals never chew; they bolt their meat. He adds that the saliva mixed with the meat forms an indigestible alkaline.

Swedenborg says that the olive tree signifies the celestial church. The natural or exterior cannot be victorious until it is conjoined with the celestial order. Minerva, or wisdom, is victorious in the descent of the olive tree, springing out of her will to bless the earth; for the contest was to show whose gift should possess the greatest utility. The olive gives oil which furnishes heat and light, the conjoined product representative of love and intellect. The horse—understanding of the Word—is inferior or lower than the olive tree in its utility to man, because the affectional element of the Word is in the Woman, the New Jerusalem. She is inferior to the natural understanding of the Word in-resident in a man. From the conjunction of the Woman with the man the greatest blessing comes—the Sons of God. The woman, like Minerva, springs from the head of the church, the Man or the Personality of the hour.

A New Theory of the Soul

IS THE SOUL pulp? Is it located under the first rib?

Does it have to be withdrawn from its hiding place by an angel when the person dies? Such are the important questions to be answered by Koreshan Universology. It claims to subordinate its views of matter to all known facts. It never condescends to wrangle over what has been proved, because a proof speaks for itself. When such an extraordinary statement is made so conducive to personal safety as that of the musician who wants men to believe that the soul is under the Adam's apple in a man, and at the base of the throat in a woman, then it is time to dispute.

Were the soul to be withdrawn by an angel at death, what could become of a soft, gelatinous mass, and how could it be wielded by an immaterial being? These are all pertinent queries, for according to the daily press the famous psychologist has not hesitated to express his opinion with didactic and dogmatic assertion. Mr. Henry Price, a retired musician, is responsible for a new theory of mushroom growth. He says the soul can be photographed at death, and that it is immediately put into another body, the counterpart of the one it has left. He argues by analogy from the nebular hypothesis, perhaps, for he says that the beginning of all things is a soft mass; consequently the soul is of this character. He is very desirous of testing his

theory by photographing the souls of patients in hospitals, as they pass out of bodily life. He is not a believer in the transmigration of souls; indeed, he denies that all men have the adjunct. Some are too near the brute creation to be exalted to the possession of so great a prerogative. He does not deny that there is a second life; but he thinks that in it the soul wears out and is no more, just as the former body it inhabited, wore out by disease and by use. There would seem to be no notion of immortality attached to this man's ideas. He says the life principle is extinguished.

The psychological impress, which means "a word upon the soul," was communicated to the Disciples of the Lord by himself, and in so doing he opened their minds to his gospel. The soul which he impressed in the case of Peter, did not seem to be needed in the region of the thorax any more than in other parts of his body. His will became the seat of new desires and aspirations. The love force is the soul, and the complex of a man's loves determines his aspirations.

Is the soul material? No, but it is the product of the combustion of matter. The materiality of the Lord or his corporeal structure was dissolved in order that he might consciously convert himself to the soul or essence of his personality. The Disciples inbreathed his essence. The light, heat, and other energies of a candle are the product of the burning up of the material substance of the candle. They form the soul of the candle or, more specifically, the heat of the flame is the correspondent of the man's love.

The Motive In Fiction

WHO HAS EVER seen the lineaments of a motive?

Are not all persons animated motives, on the contrary? The recipe for dramatic novels, is it not invariably, first catch your motive? Anybody can see that was Shakespeare's method. Here is Shylock, an animated motive. What does he express? Just a pound of flesh? No, that is too crude. A hypercritical, sensitive, overfed public, even in Shakespeare's day, wished more than that. Shylock is the impersonation of the dreams of his race. He is hatred of the customs of the Christians personified. He is a walking motive. "Let me climb up higher. Let me reach the top rung of the ladder, where I can look down on the gaping crowd and squirt dust over them." Shylock is ambition and revenge. Why did he give Antonio his money? In order that he might mulct him of his prestige on the Rialto, so that all might know he had lost his credit when he had to resort to the Jews.

A character in the Scriptures may come to the mind of some one at this time. Who was Jacob? An animated walking stick? A combination of guile and greed? Only this, a screen of flesh to express the envy he felt, it may be thought; and yet Jacob succeeded. Why may some consider this tale immoral? Because the villain must always lose in moral fiction, and Jacob won to the end, for he not only had Joseph back, but he held up his head in Egypt.

Balzac fulfils the requirements of art to an extraordinary degree. He impugns the motives of all humanity in his "Comédie Humaine." None are exempt, because the comedy is perennial and life is a jest. What of death? That is a jest too. Haste, haste with the *danse macabre*. Skeletons to the front! Therein is the inner spirit and life of the French people objectified in prose, as Victor Hugo had objectified it in his poem, Napoleon II. Hugo did it once in prose, in Cosette's story. The terrible Thénardiérs do not stand for avarice in the last analysis, but for jealousy of a very beautiful woman. They took away the glory and the crown of Fantine for her infant's sake, ostensibly, but really to ruin her beauty.

Look at Alla Nazimova! She comes as the Russian comes, disguised in the shape of a princess,—a princess of beauty and light. She is Hedda Sabler, the exquisite offshoot of luxury. Polished and replete with charm, from the shining hair that gives her the air of a Japanese, to the shell-like ears, to the hem of her dress. She is the embodiment of malice as she sits at the breakfast table and demolishes the bonnet of her poor old aunt, the piece of millinery which Tesman had just been called upon to admire. Tesman loves his aunt. Hedda is bored, but she rings true—true to the false-hearted social atmosphere to which she belongs, and in which she was initiated from childhood. Tesman is a little outside the pale of good society. Never mind. He will do for a whitewash. He stood by her to the last, even after the outburst of anger which followed her attempt to ring true to the standards which demand that a woman shall commit suicide rather than acknowledge her guilt. Wonderful is this piece. Nazimova has found her genius in Ibsen's dramas. She does not pose. She is. The motive of her suicide is a pose in the abstract, contradictory as it may seem.

Alla Nazimova

MODJESKA puts Alla Nazimova in the front rank of modern artists, classing her even with Bernhardt and Duse. The impression one receives from a first sight of the Russian actress is penetrating. Every movement is followed with breathless attention from the moment of her entrance. She holds the spectator; she fascinates him; she enthralls him. This is action, and this is dramatic art. Take the role of Hedda Sabler, one of Ibsen's forceful presentations. From the instant that Nazimova steps before the audience, one is conscious of being in the presence of a new and strange power. Her intellect seizes upon the salient features of the part and intensifies them. She is Hedda, the wife of Tesman, whom she married in the hope of quenching her thirst, for what?—A new sensation. But she is bored and unhappy. Vexed that her husband is threatened with the loss of his appointment, she plays a role that is well known to Ibsen readers, as one of fiendish selfishness. The tragedy closes when Hedda takes her pistol which she has several times threatened to use, and shoots herself. She has burnt Eilert Lovboy's book. Thus she has ruined the man who stood in the way of her husband's preferment.

The Russian actress is to play Ibsen next year. Those who have seen her as Nora in the "Doll's House," think her superb in this role. Ibsen is the favorite of those who wish to study the nineteenth century in its phases of dissolutism. He died in 1906.

Modern Social Problems

UNIVERSAL PEACE is a condition of the future. Its prevalence will fulfil not only the expectation of millions of people, but also the predictions of all the inspired prophets of the Hebrew and Christian dispensations. The time is coming when men shall learn war no more. They shall beat their swords into plowshares and pruning-hooks, and conflict of political powers will be a thing of the past. While the world is expecting peace, the factors whereby universal peace is to obtain should not be disregarded. The great peace movements of modern times are ostensibly Christian, claiming to accept the doctrines and teachings of the Christ and his Apostles. It must indeed be apparent that the abolishment of war can obtain only through the advent of the Lord Messiah into the world of human affairs. The hope of universal peace should have for its germ the inspired hope of the Lord's coming. Without such advent peace is impossible, now or ever. But with it, all the divine promises and predictions will soon be fully realized.

CHRISTIANITY AND COMPETISM

Unmistakable Evidences of the Apostasy of the Christian Church

BY MADISON WARDER.

THE UTTER INADEQUACY of apostate religion as a promoter of humanity's progress toward the state of ultimate righteousness, is clearly seen in its devotion to the corrupt tenets of competitive commerce. The student of Universology needs but a glimpse of the attitude of Christendom toward the economic situation, to realize how great has been the departure of the church from the purity of its initiatory impulse. It has fallen away from the spirit of its Founder, until it is devoid of any semblance to the organic unity manifest in the embryonic communism of its early life. Primitive Christianity was congregative; the fraternal affection dominating its societal relationships induced the unity and harmony essential to the righteous economic state.

Apostate Christianity is segregative; the spirit of self-indulgence permeating its decaying structure engenders the confusion and discord common to all outgrowths of the application of evil principles to social affairs. The original church regarded the performance of social uses as the prime factor of economic integrity; and its membership was free from the annoyances incident to the clashing of private property rights. The modern church proclaims the economic independence of the individual; and its membership joins soulfully in the frenzied chase after the almighty dollar. The difference between the beginning and the ending of Christianity, is the difference between altruism and selfishness.

It is evident that this sympathy of perverted religion with the falsities of competitive commerce, constitutes a serious obstacle to advancement of the cause of economic reform. Men are accustomed to regard their religious beliefs as infallible indicators of righteousness, and to attach great weight to the ideas advanced by their religious leaders. When the moulders of religious thought are found to be strenuous advocates of the devil's own social system, and are constantly proclaiming its fallacious principles as the acme of idealism in human attainment, we may expect wide dissemination of unsound economic beliefs, more especially as the perverted ideals of the clergy find such fervent response in the corrupt hearts of the laity. It is not strange

that the path of the reformer is strewn with difficulties; neither is it wonderful that nearly all of advanced thought is found outside the environs of orthodoxy.

The desire of the universal heart invariably governs the universal environment. The world's social condition is precisely what the world in its secret soul longs for most ardently. Following the guidance of their own self-loving inclinations, men have been led steadily down the decline of degeneracy; and out of the ensuing corruption of mind and heart have sprung erroneous conceptions of the language of the Creator, until the individual really believes his own paltry self-worship to be the crowning consummation of the divine purpose in creation. From such mental vagaries has been evolved the perfection of diabolism denominated the competitive economic system.

He who at the beginning of the Christian era understood and applied the law, announced that there would be a falling away before the establishment of the righteous society; and we see the fulfilment of that prophecy in the present degenerate condition of Christendom. Even as the seed that falls from the hand of the sower must die and unite with the corruption of the soil ere the new plant can flourish, so must the germs of communism manifest at the birth of the church perish, and the spirit of commercial integrity become adulterated with the corruptions of pagan competism, resulting in the rise and ultimate world-dominance of Christianity and its concomitant ruthless commercialism. Furthermore, as the plant, having fulfilled the function and purpose of its existence in the ripening of its seed, passes into decay and is removed to make room for the succeeding crop, so the church, having brought the spirit of progress down through the dispensation to the time of its fruition in greatest amplification, passes into the decadence of disintegration, and will be swept away by the great Husbandman of the cosmos, to make room for the near-approaching kingdom of righteousness.

Christianity has performed its function; its seed is ripened, and has been gathered by the Messenger of the new civilization. There is nothing left of its old-time magnificence except the dry husks of dead doctrine, infested by the devouring parasites of decay. The time is here for its eradication in the interests of progress, that the mind of man may be prepared for the reception of

the scientific religion and its attendant economic enlightenment. It is vitally necessary that the human intellect be purged of all religious beliefs tainted in the slightest degree with the selfish instincts of capitalism. The modern church is so thoroughly saturated with the love of money, and its perverted doctrines so eminently fitted for hypnotizing the race into acceptance of the infallibility of competitive commerce, that it must disappear and be replaced by a rational religion, if economic advancement is to become possible.

The Cause and Cure of Poverty

BY BERTHALDINE, MATRONA.

MRS. RUSSELL SAGE would learn, from a huge practical effort in the exercise of competitive charity, the cause and cure of poverty. This estimable lady is liable to learn the folly of supplying opiates for the arch-enemy of legitimate Christian hopes. The competitive social system, with its "submerged tenth" and degenerate conspicuous top-knot, scientifically diagnosed, is a diseased body of death, hectic with the fever flush of approaching dissolution. Why delay the desirable dissolution with opiates?

The wealth of the world, fictitiously represented by the fiat money of the usurer, is needed by the promised heirs of it, for the establishment of the promised kingdom of heaven in earth. The charitable sinner has had a long, weary day for his revels in the slums in his search of entire sanctification by misguided charity. It is time for him to step out on the promise of the Almighty to make all things new, even to create a new thing in the earth, a woman encompassing a man. For this woman, the church of which the man Christ was the head and treasure-house, the Lord made himself poor and of no reputation. He left her with a promise of return and indwelling as a Master of forces, which should make her members his fellow-heirs of the moral, intellectual, and material wealth of the world. He promised to teach men the science of himself and his close following, as the seed of the universe, without whom is not anything made.

A long, vigorous, and heart-rending exercise of that triunity of graces—faith, hope, and charity, has created a unity of knowledges in the highest heaven of human mentality. It is a spiritual unity of peoples, nations, and tongues, who have learned to speak one language with one voice, the voice of genuine science. This science is supremely the knowledge of the law of the Lord as the seed of the universe. The Lord is the master spirit of this law, which is the spirit of truth. He is the involution of every evolution of the universe, having, as all do, its beginning as to time and place in personality, giving demonstration of power and possibility. The knowledge of this law enabled the man Christ Jesus to attain his full measure of Deity as the fulness of the Godhead bodily. Men may try to attain a heavenly state in earth some other way. They will fail.

Universal industry and scientific economy, centrally

directed by a mind in touch with every point in the circumference, by the omniscience of genuine science, are the prime factors of a heavenly state in earth. The second is like unto it, a central treasury for the equitable distribution of the certified wealth produced by economical industry. To the law and the testimony of its scientific interpretation, men must turn for the benefit of genuine wealth. Present palliatives serve only to defer justice, dull mentality, and destroy the sense of moral responsibility.

It is a comforting statement to the charitable, that the poor we are to have always with us. The very valuable poor are susceptible of classification. The first great divide gives us the devil's poor and the Lord's poor. The devil's poor and poor rich are two distinct antagonistic classes, each the creator of the other. The Lord's poor and rich are one class, having no schism in its body with which the Lord has forever identified himself. Good Mother Sage may sink ten times ten millions in the New York slums, and give only surface healing to an ulcer, sure to find expression of cause in a new place.

Mrs. Sage states that she will use her wealth to improve the social and living conditions in the United States. Can she not appreciate the fact that only the complete sacrifice of the god of this world—the money power—on the only altar owned by the Lord our Righteousness, will effect any genuine improvement in our social conditions? The wealthy, in the ill-gotten gains of competism, will be forced to learn speedily from their well financed efforts at the job of social reform, that zeal minus knowledge, plus money, is a dynamite bomb plus opiate. The bed-rock of a genuine science of social reform is essential to the first repaying effort. Down on our knees we must all get when we face the great white throne, the judgment seat of the science of the law of organic unity. This is the one available place for the repentance and reform of men, collective or single. The round-up at the goal of a long race is a thrilling and exciting event. We are just in for the round-up of the race for a "loving cup," started at the beginning of the Christian era by Judas and the Lord, the man Christ Jesus.

The root of all evil, the god of this world, was on the throne when the man Jesus drove the money-changers out of the temple, and instituted, as the sphere of the future worship of himself as the only true God, a little body of communists who called him Master. The science of the fundamental principles fostering the operations of the law of life, represents the acme of mental development, by practical Godliness. The application of this science, here and now, means the reduction of the mortal hells to order, the victory of life over death, and the end of all fear which hath torment. If Mrs. Sage would deserve her name of wisdom, let her turn to the science of social reform offered by the Decalogue and its coördinate, the science of the form and function of the universe, and become a co-worker with God in bringing to the birth his promised kingdom of righteousness. For this kingdom all Christendom

prays with a lip service, but fails to work for it rationally, according to the law of its becoming manifest. Mrs. Sage may, with the Lord, make many rich by becoming poor as he is poor, and yet blessed. She may be a priestess of his social reform in unison with the maternal functions of his church,—constructive, gestative, a nourishing mother to the children of wisdom in the understanding of the law.

A mature ecclesiastical state of righteousness is the birthright into the domain of the dominion of genuine science. Why this waste of multi-millions in futile charity, when the Herald of the kingdom cries with the thunder tones of science, "Prepare ye the way of the Lord;" "reëstablish a scientific, law-abiding commonwealth"?

The Benefits of Mutual Service

BY SAMUEL ARMOUR.

"Whosoever will be great among you, let him be your minister." Matthew xx: 26.

Humanity possesses the semblance of life, though it is but the "broken continuity of perpetual dying." We are impelled to activity, mental and physical, for its maintenance, and for our accommodation, comfort, and pleasure. So long as any one finds it necessary to partake of the goods of life produced through manual effort, and made available by domestic service, he should not consider it beneath his dignity to assist in their production and preparation. Of course, all distasteful features (drudgery and inconvenience) should be abolished from all service so far as possible. The only reasonable excuse that one may offer for an unwillingness to undertake any given service is that of inability, where he is not, and cannot be better engaged. An irksome and abusive task for one may afford healthful exercise to another.

But this proposition involves entirely another consideration. Were we ever so willing to undertake any performance that might suggest or present itself as being of a useful character, we must know that the time devoted to the more crude grades of service cannot be made available for higher ends; therefore, even if unselfish, we should yet be discriminating, and must rise to the execution of the most urgent and important duties which may be found apart from the grosser and heavier exercise, perhaps not requiring manual effort.

There are those who have both mental and physical ability nearly balanced, and the tendency to exercise themselves manually and intellectually with equal ease and pleasure. In others, the mental ability predominates; and these should be able to find the sphere of use best suited to their capacity, while yet they may be ready and willing, if occasion demands, to use their muscular strength so far as it goes. Many people have little taste for pursuits involving much mental effort; and these, while they ought to be given ample opportunity and assistance to develop, need not be unduly crowded and hurried out of their normal orbits, into spheres which are more purely physical. An effort should be made to appropriate their use, such as it

may be, in quality and amount, to the general welfare of humanity, and in return to fill for them the measure of their capacity to enjoy, by providing legitimate entertainment, and the necessities, comforts, and luxuries of life.

The foot should not envy the hand, nor the hand the head; neither should any member revolt in the exercise of its particular function because it is not permitted to exercise the function of another member of the general organism. If it should do so, the body as a whole would suffer, and the reaction would fall on the obstinate member. There should be a supply for every normal demand. As there exist the productive resources, implements, and avenues of supply for the required food, clothing, shelter, etc., so in turn, when in any field, service is required, mental or physical, crude or refined, simple or complex, there should readily be found in the provident nature of things, a man to take that field, equal to the responsibilities confronting him, or satisfied with the simple routine involved.

The highly developed man necessarily feels comparatively idle and useless if placed in a position not calling for the exercise of his powers; vice versa, a novice feels miserably incompetent when placed in a position to which he has not developed. A plebian would in most cases feel awkward, embarrassed, and unhappy if he should suddenly find himself moving in high court circles, while he might be a leader, entertainer, and benefactor among those with whom he was brought up and educated. In the former case, because he is surpassed in attainments and luxury, he can give nothing, yet perhaps he may possess all that his status will enable him to enjoy, and thus cares to receive nothing; so there is no engendering of that intensity of pleasure which commercial exchange insures. (We use the word commerce here in the light of a broad application.) In the latter case the avenues are open and the circulation free. Life, comparatively simple though it may be, is teeming with activity and consequent satisfaction.

Since it is better to give than to receive, let us choose a humble station, where we may be real benefactors, rather than association and position for which we are not developed, and the genuine desire to be a blessing to others will insure our progress. For we will, through effort, develop efficiency for higher and better service, and thus inevitably become exalted.

Primitive Christian Communism

BY KORESH.

THE Lord Jesus instituted the communistic system, and the Holy Spirit confirmed his testimony. All who received the "Holy Ghost" sold their possessions and brought the price of what they sold and laid it at the Apostles' feet, and they had all things common. The modern church and the modern Christian nations have substituted competitism. What will be the consequence? Just what the Bible predicts; namely, a time of desolation such as never was, no, nor ever shall be. The competitive system will inevitably end in a violent destruction.

Recurrence of the Unity System

BY MAJOR OGDEN WHITLOCK.

COMPETITIVE MINDED people are not appreciative of the system of action as related to the people of the early Christian church. They "were together and had all things common." People that are grounded in the present system find it difficult to imagine any other system as practicable or possible. The doctrine that involved united action on the part of the people of the early church was educative, while in a high degree natural and acceptable.

By reason of an influx of new entities, or new thoughts,—as entities are called nowadays,—the three thousand experienced a change of mind in a single day, and then within a few days, five thousand others were converted. As a result of this change of mind, a different system of action was projected and suddenly became operative and practicable. To those early Christians, the new system of communistic life was more desirable than competitism. It is known that the competitive system is the lying system. Men are now calling one another liars, from the President down.

None other than the Gods could establish a precedent in favor of such a system as that of the early Christians. It was diametrically opposed to competitism, and for that reason was no doubt regarded by receptive minds as perfect. The thousands of the early Disciples developing and rising in the scale of being, must have made a successful test of their system, and left the way open for its re-projection at a later age.

Now that system is recurring, the Koreshans taking the lead in its favor. If it was practical once, it is bound to be practical again, because of the falling of competitism into disrepute. That genuine system of communism adopted in this later age, must speedily become a guarantee of superior character on the part of mankind. The social advantages must be more relative and more spiritual; the life purer, happier, and more precious.

The thousands of primitive Christians that were together and had all things common—what kind of people were they? Why, extraordinary indeed; alert, intelligent, knowing, deep-minded, bright, kind, possessing wisdom, and believing in perfection. They were aspirants of the goal of perfection. They bore a charmed life, since it is certain that they will reappear in bodies of flesh and blood in our day. And they will surprise the world for action in the region of accomplishment.

The One Thing Needful

BY SAMUEL ARMOUR.

"Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke x: 42.

WE SHOULD grasp every opportunity to augment the genuine welfare of the world. When the greatest opportunity for which we are (or think we are) capacitated is not at hand, let us lay hold on the smaller ones as they come within reach, and thus

through practice, retain and improve our power to bless. There are food, clothing, and dwellings, to the production of which, crude materialistic labors have no direct relationship. In confirmation, we will cite the following passages from the New Testament: "I have meat to eat that ye know not of." "Let him that is athirst come. And whosoever will, let him take the water of life freely." "What are these which are arrayed in white robes? and whence came they?" "For the fine linen is the righteousness of Saints." "In my Fathers house are many mansions." "For if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

These passages suggest to us that there may be a higher performance of use which some, through consummated development, are destined to be called to, that through conservation, polarity, and the exercise of the higher mental and spiritual functions in supreme dedication and resignation to the service and will of the wise Shepherd and Master Builder, a few may be engaged in heaping up that potential force of the world's perpetuation and rejuvenation, and the rehabilitation of its most progressive elements and forces in the temple of God, where real life obtains. This is the supreme service to which all in turn are destined to devote themselves; but the impulse and possibility are matters of development with every one. In the meantime, each doing what he considers most needful, the universal balance is maintained, and there is a constant contribution to the maintenance of every form and life.

Great refinement is wrought through much tribulation. Even the Captain of our salvation was made perfect through suffering. The highest love involves the greatest surrender,—the relinquishment of every claim to earthly things. This insures the highest service. Our capability to love and desire to serve go hand in hand. While we idolize the lower life and its illusory joys, we cannot expect to be free from its labors, which constitute a part of its curse. If we cannot rise above the one, we would better not try to shirk the other, lest unfortunately we find ourselves doomed to greater torment and abuse of our forces. We cannot through strategy escape the dire provisions of the curse, but may, through normal development, remove its causes and surmount its effects, through the mediation of Him whose function in earth is to forgive sin.

We can afford to dissipate our anxious care and covetous longing for personal welfare and position, if we can but correct our perverted and overdrawn estimates of the importance of mortal existence, with its superficial and illusory glories, and comprehend our vital relationship and obligation to the "redeemed from among men," who have come to a degree of resurrection in the Messianic fold. The hearts of the earthly children must be turned to these heavenly Fathers that conjunction may be effected, and the kingdom of life and peace inaugurated. The one thing needful, then, is to worship the Lord in the beauty of holiness; and if we would benefit others, we must lead them, also, to such supreme appreciation and devotion.

Happy is the man who is honest with himself, and true to the highest dictates of an enlightened conscience. He will progress from stage to stage of refinement and perfection, giving his energies in more and more essential service; his effort to give finally ultimating in his absorption, by which he gives himself for uses of immortal life.

Health and Hygiene

Dr. J. Augustus Weimar

PURE AIR AND GOOD VENTILATION

Useful Suggestions Concerning The Hygienics of Sleeping Rooms

IF WE WERE to put the question to almost any class of people, "What is the most essential substance conducive to life and health?" we should doubtless receive various answers. Perhaps very few would consider that health in a great measure depends on the quality of the air we breathe. However, it is a fact that a proper supply of pure, fresh air is absolutely essential to the promotion and preservation, as well as the enjoyment of health and life. Those of our readers who have inhaled mountain air, salt air from the sea, and forest air will readily perceive the force of these conclusions, as well as the dependent conclusion that impure air is extremely detrimental to health.

The difference between pure air and foul air may be easily detected. There are various ways by which we can test the purity of the atmosphere surrounding us. The first in importance is the sense of smell. When we pass from the outdoor air of the early morning into a sick-room, we may at once notice the difference between pure air and air laden with impurities. The difference is often greater than most people imagine.

It has been stated on good grounds that the reason that the average length of life of physicians is shorter than that of a number of other classes of people, is because they are so frequently forced to breathe the impure exhalations of the sick. From authentic sources we learn that of 100 physicians, 24 attained the age of seventy years and upwards; of teachers, 27; of artists, 28; of lawyers, 29; military men, 33; commercial men, 35; farmers, 40; clergymen, 42. Of course, there are other causes why the average life of physicians is shorter than that of men of other professions: (1) Frequent exposures to all sorts of diseases; (2) involuntary excitement attending their practice; (3) irregular meals,—for they are called at all hours of the day; and (4) irregular sleep, for they are oftentimes out all hours of the night, and in all kinds of weather.

Statistics have been gathered in order to find out what pursuits offer the best possible conditions favorable to longevity, and the following is the result: (1) A certain number of hours per day devoted to study; (2) in place of study, a few hours indoor work; (3) several hours outdoor work; and if not actual work, it must be in some form of recreation or exercise; (4) an hour or two riding, horseback or otherwise; (5) absolute freedom from anxiety, worry, and fretfulness of mind; (6) resignation to circumstances which one cannot control; (7) equilibrium of mind and body.

Conditions unfavorable to life and health are numerous. However, we will enumerate a few of them: (1) Exposure to intense cold or heat; (2) deficiency of pure air and sunlight; (3) a bad posture of the body during employment; (4) inhalation of poisonous substances, such as gas, dust, etc., which produce irritation of the nostrils and the lungs; (5) too much sleeping or lying down, which some indulge

in through idleness and sluggishness; others acquire the habit through inactivity or weariness.

Statistics prove that all we have said under the 5th point have the very worst effects on the brain, and on the bodily life and health. Whether a natural or acquired inactivity, it has the worst effect on the muscles of the body; for from inactivity they become indurated. The muscles move the bones, and are controlled by the nerves; consequently, the bones become more or less stiff, and the nerves get out of gear, all on account of the induration of the muscles.

In addition, in a reflex way, this acts very unfavorably on the brain-cells; as through the inactivity of the body, the cells only partially expand and contract to their full physiologically ordained limits, and the result is that the mind becomes weaker and weaker. Next, it effects the cells of the lungs; for they gradually decrease in their function, and the respiration or breath becomes more difficult. Then the churning-process of the stomach and the peristaltic action of the small intestines and colon become affected, and a gradual but sure premature decline of every organ of the body and brain follows, with the well-known result—dissolution. The imperative physiological law of our anatomical structure says: "Inactivity is opposed to me, and I will repay!"

Blunting of the Sense of Smell

WE STATED that one of the most ready means of testing the purity of air is the sense of smell. Now, while this is true, yet a difficulty presents itself with reference to it; that is, in some persons this test is blunted, for what was once easily perceived, by means of that sense, has become unnoticeable in the course of time, because of some bad habit or disease tending to destroy the olfactory nerves.

However, one is not wholly dependent on that sense, for there are other impressions made upon the sensory organo-vital system of the brain and body, which inform us of the presence of foul air, and that is a feeling of uncomfortableness and dryness.

Persons addicted to bad habits often lose the sense of smell. Such people can sit in a smoking-car or smoking-room and not smell the tobacco or even feel any discomfort arising from it. Yet every physician knows, unless he does not want to know, and every smoker or user of tobacco ought to know, that the redness and dryness of the mucous lining of the smoker's mouth, throat, and nares, are the result of the direct irritation of the hot fumes of the poisonous weed, which are drawn in through the pipe, cigar, or cigarette. This not only blunts the sense of smell, but also dulls the feeling of uncomfortableness and dryness, one of the faithful sentinels of life and health. After the two mentioned sentinels are once blunted, the downward way to the destruction of the physiological functions is a hopeless one, if no halt be made to reverse the course taken.

According to the law of reflex substitution, tobacco smoke produces a sense of consciousness and uncomfortable-ness with the following results: First, "Smokers' Sore Throat," as above described. Second, a change of the blood. Healthy blood-cells have a round shape: the smoker's become oval and irregular. Instead of having a mutual attraction for each other and running together, a good sign of life and health, they lie loosely scattered before the eye, when viewed under a good magnifying glass. Third, the heart is affected. It makes its beat irregularly, and diminishes the force of its activity or function. Statistics show that about one in every four smokers has this condition, and others are on the way thereto. Fourth, as tobacco smoke is a narcotic substance, it lessens the secretion of the gastric juice and decreases the activity of the stomach, and thus produces dyspepsia. Fifth, tobacco-users suffer more or less from nervousness, because the smoke directly affects the nerves. This may be observed in a number of ways: (1) Some are easily startled; (2) some are unusually irritable; (3) some are cross and irascible; (4) some cannot sleep at night; (5) others suffer greatly with trembling of the hands, and similar affections. Sixth, tobacco-users are often subject to paralysis of the muscles: (1) To paralysis of the optic nerve, causing "tobacco-amaurosis; (2) to color-blindness. Seventh, tobacco-smoke produces "smokers' cancer" on lip and tongue, and in the throat. The statistics of the hospitals in America and Europe show many such hopeless cases.

Bad Effects of Impure Air

NOT ONLY tobacco smoke, but all impure air has a tendency to irritate the minute membranes of the brain cells, the nostrils, the throat, and lungs, and thus deprive us of that amount of oxygen and ozone needed for healthy respiration or breathing.

A great misfortune is that otherwise well-informed architects, contractors, and carpenters, in putting up buildings, dwellings, assembly-rooms, and workshops, manifest a great deal of ignorance concerning ventilation; while the semi-civilized may live in tents which admit plenty of air. Efficient ventilation cannot well be secured unless space be made for the egress of the foul or impure air, which must have an outlet at the upper part of the room; and sufficient provision should be made in the lower part, for access of fresh air from without.

Many cases of fainting, dizziness, dull sensations, ill-spells and diseases can be traced to non-ventilated assembly-halls, stuffy dining-rooms, and apartment rooms. Sleeping apartments, above all other rooms, should be well ventilated; for it is one of the most important requirements of life, both in health and sickness. But what do we find? Why, usually, that the sleeping-room is the smallest in the house, with but one narrow, short window; that the occupants follow in the wake of the builder, for they generally have the top of the window so thickly curtained that no space is made or allowed for the egress of the foul or impure atmosphere. What is the consequence? The atmosphere of the entire room or apartment, where

night after night is spent, becomes laden with impurities exhaled by the occupants.

In view of such conditions, is it at all surprising that sleep must be heavy and unrefreshing; that some awake and are more tired in the morning than in the evening; that some partake more of the character of insensibility than sensibility in the morning; or as some express it, "Everything seems to go wrong with me this morning"? Then instead of looking in the right direction, everything else is blamed for it instead of the real thing! Truly, "What fools these mortals be!"

Ideal Ventilation in Model Houses

THE WRITER HAS SEEN a few houses, in the southern part of the state of Arkansas, where the right idea of ventilation was well carried out. All bedrooms were on the second floor; all around the house was a broad veranda; every room had six windows, two in each direction, all reaching to the floor, and a small oblong window at the top of each, something like those in the top of railroad coaches. These worked independently from the window proper. In the center of the house was a square opening to the sky. Thus all rooms had windows affording ample provision for fresh air and daylight. The broad veranda shaded the sides from without, and the center was also so arranged that it could be shaded and darkened during the heated season. From the house proper, which was square, ran two wings, in the shape of a V. This was a fork-extension from the central hall of the house. One of these wings was used as a kitchen, the other as a dining-room. This provided easy access to both wings, and plenty of air and daylight.

The occupants told us that since they had adopted this plan of their house, illness, disease, and sickness had been reduced to a minimum. "And besides," said the lady and gentleman, "even our food, which we eat in this airy dining-room, seems to do us more good than in our old house over yonder," pointing to a near-by place, which stood as a relic of ignorance of the principles of good ventilation.

Culture of the Mind

Rational suggestions with reference to culture of the mind are just as necessary as those in regard to the body. The brain-substance is the pediment for the operation of the mind. There is an activity within the brain which, according to Koreshan Universology, corresponds to the respiration-process of the lungs, and likewise a function corresponding to the pulsating-process of the heart's action. Whenever the fluids and forces that are produced by this double activity are thrown out of gear by various causes, such as anxiety, worry, etc., serious consequences have followed.

Suffice it for the present to suggest a principle of the Author of Universology, which has of late years been a source of rational comfort to the writer of this article: "Be resigned to circumstances which you cannot control, but aim always to make the circumstances as good as it is possible for you to make them, so far as under your control;" and, "let there be no conflict between your conviction of truth and your desires pertaining to what you regard as the right thing. In other words, make your affections [desires or will] harmonize with what your intellect tells you is right. Bring your loves [synonymous of affections, desires or will] to agree with your [intellect or] convictions of truth, and health will be the result."



Topics of Interest & Importance



THE GREAT SEER OF PATMOS saw and heard in vision, the great drama of the culmination of the ages, and the beginning of the new world. He foresaw and described the events of the present crisis of human affairs, the great chaos and its consequent conflict of forces. He saw the great modern world of confusion, the great Babylon; and heard the call to progressive people to come out of it. Today that call is being made by the Founder of Koreshanity; and it fulfills the prophetic view of the Revelator. It is a call to the thousands who are destined to be exalted to the highest positions ever offered to man. It means not merely that men and women should leave the old church and her customs, the old world and its curses, but to turn toward the New Jerusalem. It is the call to the formation of the great battery of human desire for life immortal and peace everlasting. There is nothing in the old world to satisfy the aspirant to divine life; for realization of it obtains through Messianic function and communistic order.

The TEN NUMERICAL SYMBOLS

An Analysis Showing Progressive Relations of God to Man

BY MOSES G. WEAVER.

WE MAY DISCERN the character of invisible things by the forms of their expression, which are clearly seen. All forms of expression must inevitably bear the stamp or likeness of the inherent parent principles that produce them. In the study of principles relating to number, therefore, we will analyze the ten Arabic forms of its expression, which are constructed of curves, straight lines, and angles in various combinations.

"Straight is marked the path of duty;
Curving lines are those of beauty."

Keeping straight by conforming to certain rules or rulers is an intellectual process often contrary to the will. In our analysis we shall regard the straight line as representing the intellectual principle of the mind, and the curve as the symbol of the affections, the will.

The figure 1 is perfectly straight and upright in character, the first form and parent among numbers. Thus it represents that Man who stood in the beginning, perfect in wisdom, straight and true to the law of universal being, as the plumb-line to the earth. The 1, therefore, represents the Messianic law of central polarity, and is to the other numbers what the seed is to the plant—the first and last. Now this 1, full of wisdom, so loves the people who perish for want of knowledge, that he is pressed down to the common level by the weight of his own wonderful passion.

Therefore in the second figure, 2, we find the straight line laid over flat upon the ground, and a curved line over it; in fact, it was love that pressed it down. This second state is where the passions rule over the intellect, and represents the fallen condition—the dual state. Two can only exist where perfect unity is lost. It is therefore the result of an opposition that creates division. When the seed germinates it drives the root and stem in opposite directions. The Holy Spirit was the Lord, the one Word, who in his precipitation became cloven or divided speech in the Apostles.

In the next step we observe a change in the earth; the lower part of 2, the prostituted humanity, is now transformed into a curve similar to the one above. His will is done in earth as it is in heaven. When divine love touches the earth it engenders a brotherly affection among men;

and these two loves in conjunction, as symbolized in the figure 3, the love of God and the love of the neighbor acting together, produced the fruit of the Spirit, the primitive Christian church.

Now, what is accomplished in the church, but the crucifixion of the upright man with the prostrate forms of iniquity he came to save? An appropriate illustration of this commercial relation, or bringing together of cross influences in the church militant, is given in the figure 4, which in reality is a crossing of two lines. The crossing of these lines of life awakened an inclination in the fallen man toward the upright, and resulted in the compromise indicated in the figure 4, by the standing line from the end of the horizontal to the top of the other. Through this, God and man may become so far united that the human intellect, indicated by the horizontal, is enabled to raise up the perpendicular standard of the divine law across its own prostrate form, and to look to its summit as a possible attainment; even bringing that law partly under foot so as to raise itself above the common level of the ground, as illustrated in the symbol.

The first victory arising from this conflict, as shown in the figure 5, is a reconciliation between the intellect of man and his will or emotional nature, by the spirit of truth, the upright one, in their midst. It is that step toward the at-one-ment where man not only learns to love the truth, but brings the will entirely under subjection to the intellect, which has ascended to the power of authority. In this respect 5 is the reverse of 2, where the will is triumphant.

When love is thus brought down into the domain of use in the earth, we have the curve completely rounded out into a circle below, as in the figure 6. This can be nothing else than the family circle of communism; for such is love in ultimates. But as the circle is not completed above, it would appear as if desire in that direction were not fulfilled. Communism is the blossom of the tree of Christianity, putting forth its six petals in bright array, looking for the advent of its vitalizer—the Bee.

The figure 7 is the sign of the Lord's advent, for in him we behold the reappearance of the upright one, bearing the marks of the cross, not under it, but in triumph. The horizontal and perpendicular have become one line, being written with one stroke of the pen, indicating that the intellect of man, which has been exalted to the highest point of the divine standard, has been conjoined with God; that God and man are one intellectually. The man is now able to keep

the whole law, as the entire perpendicular comes under the line of human comprehension. In the figure 7 we have the ripened product of the tree of knowledge, the apex of intellectual attainment of the pollen of life.

Further progress would now be impossible, either up in heaven or down in the earth; and the next step would necessarily be a conjunction of the spheres, a phenomenon which could not be more aptly illustrated than by the figure 8. This is not a partial conjunction as we had in the figure 3, but two completely rounded out spheres are brought together. The lower form meets its counterpart in the sphere above.

This is, however, not a complete at-one-ment; but in the next figure, 9, we observe the lower sphere has partly disappeared and the upper one is enlarged. This is a reversal of the figure 6; the heavens are now praying to the earth, and absorbing it in the supper of the great God.

When the sphere of the heavens is completely rounded out to the bottom, even from the highest heaven to the lowest earth, in one great circle, the at-one-ment is complete. The all-embracing love of the divine Motherhood is holding in the bonds of one grand round of fellowship, the children of heaven and earth united in the forms of innocence. This is represented by the truth character, the cipher, 0, which is above the law of ordinary figures.

Modern Education: What It Is

BY J. S. SARGENT.

AFTER READING a homiletic disquisition in one of the leading magazines upon the standing of college professors, which voices a complaint that they are underpaid and undervalued in comparison with other professions and mercantile pursuits, I feel very much like saying that they deserve it. This is said, not because the occupation of teaching the youth is a less noble or a less necessary calling than any other in the long list of human uses; nor that it does not require as high an order of intellect as does any other mental pursuit; but because, like Festus' accusation of Paul, much learning has made them monomaniacs on the subject of classical scholasticism. So much is this the case, that it would seem from their insistence in the matter, that many of our college educators would deem a course in Latin and Greek an essential accomplishment for an ox-driver.

Themselves the victims of a scheme of one-sided intellectual development, they have continued to perpetrate it upon posterity until there has arisen in this country, in consequence, a large class of polished incapables who are worth little if anything in the great rush of the world's utilities. The inhabitants of these United States have long been noted for their originality and independence of Old World habits and customs, with the one possible exception, perhaps,—education. In this we have taken our model from the medieval ages, and preserved as a precious heir-loom the idea that education, even of the humblest workingman, must be the laying of the foundation for a professional or merely business career.

It is true that we have endeavored to improve the system handed down to us, by making it universal; but by so doing we have only expanded the opportunity of attaining

to the above-mentioned pursuits, to the utter neglect of those other callings; namely, farming, the trades, and domestic service, upon which our prosperity mainly depends. Taking into consideration the wonderful strides we have made in invention, manufacture, and agricultural methods, it is a lamentable confession to make, that we have succeeded thus in spite of, rather than by means of the training we have received from our colleges and public schools.

The common school system has become such under the influence and direction of the collegiate fraternity, that instead of fitting the great mass for the ordinary walks and duties of life, its chief endeavor is to lay the foundation for professional or mercantile proficiency. Graduates are turned out, not only with little or no knowledge of the trades or of agriculture, in which most of them will of necessity engage, but with a positive distaste for these worthy pursuits. The one-sided information the pupils get, the manner in which they get it, and the example constantly held up as the great goal to be attained,—a life of intellectual gentility and physical ease, by an excessive acquisition of "book larnin,"—instil the idea into the ambitious youth that the field, the workshop, and housekeeping are only fit for the ignorant and the sloven. Consequently, the great tendency upon leaving school is to avoid these occupations which their ignorance of leads them to despise, and to seek entrance into those for which their school training tends most to fit them, entirely regardless of whether or not they possess the mental stamina required for success in their chosen field.

The result is that the farm, the shop, and the fireside are abandoned by the young men and women, that they may become salesmen, clerks, and accountants in the city; or lawyers, doctors, preachers, and teachers, all of which avocations are more or less cheapened by overcrowding with mediocre talent. This is the case most of all, perhaps, with the teaching profession, because it is so easy to slide into from the school; and its constituency, the school children, are less critical than the older grown, to which the other professions have more directly to appeal.

If one can become sufficiently stuffed with ancient lore as to exclude most all practical knowledge of current affairs, and sufficiently drilled in accent, syntax, etc., and so impressed with the sacredness of established usage as to rather smash the whole Decalogue than to transcend the rules of modern scholasticism, even to originate something, then one may be permitted to muster with the drill-masters that "teach the young idea how to shoot." It is thus that our Alma Mater has set herself apart from the affairs of men, and has bound herself irrevocably to the dim receding past. She is to be found neither in the field nor the shop, and heeds not the rant and rattle of the manufactory, the rustle of the corn, nor the lowing of the kine. She lingers in the confines of some half dead town,—a quiet retreat, a cloister of learning, in fit imitation of the ancient monk in his cell, or philosopher in his cave or tub.

Here, out of earshot, and blinded to the needs of struggling humanity, she proceeds to daub an annually increasing clientele with an intellectual veneer, which when scratched through by the rigid necessities of life, reveals little useful material for the arduous task of healthful world building.

Humanity the Field of God's Activity and Progress

BY BERTHALDINE, MATRONA.

DOES ANY rational, would-be Christian think for a moment that the mind that was in Christ Jesus, the Light of the world, is now extinct as an individuality? Is it not worth remembering that the man Christ Jesus believed it possible for his mind to pass into and control, through his elect agency, the body of his members in which the spirit of his life, his psychic force, should tabernacle for reincarnation? Can any one, believing the Lord Jesus to have been what he claimed as a man to be, still believe that he lacked the power and opportunity to mentally work in the sphere of his selection, as a conscious mentality, causing his own to will and to do his own good pleasure, ever rational and law abiding in his sight? If this is not doubted, then it should not be difficult today, notwithstanding the fact that the body of Jesus was dissolved in the presence of his Disciples, to be by humanity appropriated to believe that his mentality, the very essence of intelligent Godliness, was able to direct the outgoing and augment the potency of his life-giving force, as a fire infolding itself from the generations of humanity evolved during the Christian era.

Why should the professed Christian doubt that the very mind that was in Christ Jesus has tabernacled in men of his ordaining, to carry out the program for the era as indicated by his eternally operative mind in prophets and apostles from age to age? The Christian era is known by the movement of the sign Aries to be limited by the passing of the sign Pisces into Aquarius, the age of science. Why should the Christian doubt that the mind of Jehovah has been able to preserve its intellectual integrity as a receptacle for the accumulation of the scientific of divine wisdom, to be derived from the experiences of his life sacrificed for the development of a people to share with him the glory of the scientific or Aquarian age? It is only rational to believe that this mind would find vent through an elect scientific agency for the communication of the scientific wealth of divine wisdom. That the agent should be a man, made by development receptive to the individual mind that was in Christ Jesus, seems reasonable.

According to prophecy such a man comes as the sign of the periodically changing times that give variety in the unity of the eternally organizing life of the universe. The central mind acts in harmony with its own prophetic declaration, which it casts in living words from the mold of humanity. The central mind so clearly operative in the development and infolding of a human temple for himself, from the spiritual and natural fruition of the Jewish race, has certainly not been remiss in building again from the humanity in which his seed was planted, a store-house for the fruition of the Gentiles, of which his seed was to become the fulness. The Anglo-Saxon is the complex product, the composite of all Israel, lost by ethnic infiltration with all the races and nations to whom the pure gospel of Jesus was preached for the watering of the seed sown.

The present demand of this Gentile Lo-Ammi is for the scientific of truth, for a personal reasoner to establish for the restitution of men to the righteousness of Christ, a working faith for the fulfilment of the law of immortal

manhood and social well being. Progressive people are weary of occultism and ill-defined, perishable hopes. Such delight to scientifically plan their work and work their plans to the end of giving the victory to every Christ-begotten hope. Love divine is the attraction of desire, to the desire of all nations God begotten,—a king illustrating the science of truth and good, in defining the uses of life. Each era should produce its King of kings and Lord of lords among men, suited to the genius of the era.

As the Lord, God knows the conflicting desires of his unredeemed fellowmen, because of periodical self-identification with them. Jehovah has been with and in his people in all their wanderings, supplying them with the wisdom of experience. With this wisdom in conjunction with the science of the law, they become endowed with power to receive their King when he cometh. This era's crop of mortal humanity is being steadily lined up before the door of the new era, indicated by the one rational science of the universe produced by the age.

At the door, the choice of the upward or downward way is made. The Lord Jesus was the door of the Christian era, its age-lasting Savior. Those who entered the age by that door of hope, will doubtless come again, rejoicing in the knowledge of the truth, declaring the advent of the mind that was in Christ Jesus in the Messenger of his new covenant, to set before them the open door of the Golden Age. All dispensations through eternally rolling cycles have doors, in whom is the mind that was in Christ Jesus. The door serves the mind, and the mind, the light of life, indicates the door. The flock, passing in and out, find in the unity of the mind and the door, the familiar friend of sinners, the High Priest of their covenant relationship to Deity, the King raised up among them according to the law and the prophets.

The Emancipation of Man and Woman

BY OTTO L. FRINCKE.

WHEN A FORCE as the cause of phenomena is analyzed, the synthesis which must follow reveals a twofold energy operative; and the fact can be verified by observations in biology, physics, astronomy, and all the domains of cosmic activity. This is so general and fundamental that it deserves to be called the law of opposites. Electricity is essentially and always positive and negative; there is gravity, and there is the lifting or raising force, levity; there are heat and cold; there are matter and spirit; no matter can exist without its spirit. In the spiritual or moral domain of the human world, we see good and evil as potent factors to shape man's destiny. If the question be asked: "Why came evil into the world?" the answer is found in Koreshan Science. This science not only explains and makes clear the cause of sin, sickness, and death as a consequence of the fall and the curse, but it gives hope, and reasons for the hope, that the curse shall be lifted. "There shall be no more curse," according to the Scriptures.

It is in obedience to immutable law that evil and good exist together at certain times and dispensations of the anthropotic world. The Deity himself would not abrogate or repeal this law, since no law would exist unless there

was a necessity for it in the life and progress of universal being. But God's relation to such law, and all constructive factors pertaining to his being, will, and character, form the absorbing subject of a separate article.

"Paradise Lost" was indeed a fearful reality when God pronounced the curse upon the man and the woman. From the beginning of the curse down to the present time, woman has been subject to the will of man. In sorrow she has brought forth children. She has lost control over her person, and she has not always had the choice of maternity. But her domestic bondage and social degradation did not end there. She has frequently been compelled to submit to the conditions of polygamy, and to share with other women the affections of the husband. For a considerable period, the Jewish patriarchs lived in polygamy, or maintained a system of concubinage; and among the pagan nations of antiquity, polygamy was rampant.

While the system continued down to the advent of the Lord Jesus, the spread of Christianity gradually caused the abolition of polygamy; yet the one wife was still subject to the mastery of her husband. In the sixth century of our era Mohammed discovered a new religion; and his code permitted men to take not more than four wives at one and the same time. In Utah the Mormons made a persistent attempt to establish polygamy, until the Federal laws interfered. There are many "plural" Mormon wives and past wives who could write a tale of woe and tears, in giving a truthful account of their experiences as members of a polygamous household.

In India and other Asiatic countries women are strangers to happiness, and the vast majority are miserable. In Mohammedan and Hindoo families, girls of nine and ten years of age are given in marriage to men six or seven years older, and frequently such wives are found living with men old enough to be their grandfathers. On the day of her marriage she promises to worship her husband as her god and lord, and this is practiced among the highest class of Hindoos. Hindoos consider widows as women of sin and cursed. Prince Siddhartha, the noble Buddha, who could not resurrect himself, would blush and shudder to see now the wickedness of the land where he preached and died. Hindooism does not in its corrupted forms demand purity of heart; its fearful immorality is inspired by one of the chief and most lustful Hindoo gods, Krishna. In Japan, lately aspiring to be a world-power, whose Mikado they believe to be descended from the gods, woman does not live free as a mother and wife. Quite general is the degraded condition of daughters, who may be bought; and concubinage makes unhappy the life of many "legitimate" wives.

But where are superior morals among the American people or the European nations? With thousands of churches lifting their spires to the glory of the pure and gentle Jesus, note the appalling misery of women in and out of the marriage relation. Then witness the horrors of child-labor, the overworked and underpaid factory girls and saleswomen, the toiling mothers of the poor, with their too often numerous offspring in homes that afford scant supply of food and clothing. Pity the multitude of fallen women, who were either unwilling or without sufficient moral strength to resist the temptations which poverty brought upon them.

The man was cursed to labor in the sweat of his face; and in this the woman has shared his fate, as one may see who visits the workshops of the world. Service as such, as a means of doing things which involve no suffering, is desirable. What the curse imposed was labor or drudgery, a heavy burden which compels men to toil day by day or starve, and to do it under the command of a superior, his employer. But even the independent artisan or farmer must, by the sweat of his face, wring his livelihood from a selfish humanity and from the thorns and thistle-bearing soil. Truly, the curse has held fast during the past centuries; but the age of freedom, rest, and peace is due, for women and men shall be members of the perfect commonwealth under the direction and guidance of the Immortal Manhood. There (for those who live in marriage) it shall be scientifically regulated, and woman shall have full and complete control of her temple, the body. And man will know not otherwise, for this is to be rule and law; and as he is freed from hard, crushing labor, so is the woman free. "And there shall be no more curse."

The Career of Mahomet

(Continued from page 25.)

have looked first at him and then at the moon; for his dress was striped with red, and he was brighter and more beautiful than any moon, assuredly!"

Portions of the Koran are beautifully written; but the false ideas of a sensuous heaven and a pagan hell are repeatedly portrayed in all their vividness.

"But it is in his imprecations against infidelity, and in his terrible oaths in attestation of the truth of his mission, that the Prophet of Islam rises to the height of his power. He swears by the foaming waters and by the grim darkness, by the flaming sun and the setting stars, by Mount Sinai, and by him who spanned the firmament, by the human soul and the small voice, by the Caaba and the Book, by the moon and the dawn and the angels, by the nights of dread mystery, and by the day of judgment! Such are the oaths of Islam, and such is Islam's book,—a book under whose fiery influence the wild Arabian tribes were converted into a terrible nation, whose flaming swords and fierce, unquenchable valor conquered an empire greater than that of Alexander."

Napoleon sought to conquer the world and bring all nations into one government; Mahomet sought to conquer the world and bring all nations into one religion. Both failed. It yet remains for that mighty host descending from God out of heaven, to establish the condition wherein is the fulfilment of all our hopes,—one glorious kingdom of peace and rest.

The universe as a whole has a definite form, and performs a definite universal function. It has within itself the laws of its own perpetuity; and whether we admit this to be a consciously projected force or not, it proceeds with regularity to carry out its various phases of activity in orderly methods, and by well-defined processes.

For the Younger Minds

Marguerite Borden

THE CAREER OF MAHOMET

"The moon of Mahomet
Arose, and it shall set;
While blazoned as on heaven's immortal noon,
The cross leads generations on."
—Shelly.

THE NAME Mahomet immediately brings to our minds visions of the Orient;—desert sands, palms, camels, and strange, foreign cities. About the time of Mahomet's birth, the inhabitants of Arabia were of several classes. The nomadic Arabs were the dark-skinned warriors of the desert,—agile and bold, with great brown eyes, and hair as black as night. They formed numerous tribes and divisions of tribes, each with its own petty Sheik, or ruler. These Arabs were tent dwellers; they were splendid horsemen, wielded the bow, lance, and scimiter with dexterity, and guided the caravans across the desert, frequently overtaking and plundering those belonging to an enemy. Another class of Arabs had made a permanent abode in the fertile lands, raised fruit and spices, and built large cities. This race had once worshiped the God of Abraham and the prophets, but had degenerated into idolatry. Zoroaster instigated the use of temples where sacred fire, supposed to be sent from heaven, was kept continually burning through the vigilance of the priests. Images were set up in honor of the sun, moon, and stars; and the land reveled in paganism. Judaism had crept into Arabia at a remote period; and at the destruction of Jerusalem many Jewish families had entered the country and built their synagogues in the cities. Some of the Christians also had made Arabia their refuge, and had converted several of the Arab tribes.

Mahomet's great grandfather, Hashem, was a wealthy and prominent citizen of Mecca. He was the head of a tribe which was a fragment of the great tribe Koreish; and he was guardian of the Caaba as well, a position accorded to only the most honorable. The Caaba was the temple or seat of worship, and its establishment was traced back to Adam by Arabian tradition. The legends say that when Adam and Eve were cast forth from Eden, they were compelled to wander separately for two hundred years; Adam on the island of Serendib or Ceylon, and Eve in Arabia near the Red Sea. When they were duly repentant they were allowed to meet on Mount Arafat, not far from the site of what is now Mecca. Here Adam implored God to present him with a shrine, that he might worship as he had done in Paradise. Thereupon a tabernacle of glowing clouds appeared, which remained until Adam's death. Seth, the son of Adam, formed another in its place, of earth and stone, but it was swept away by the deluge.

Years afterward, when Hagar with Ishmael was banished from Abraham's home, an angel disclosed to her sight the spring of Zem Zem. Soon after Hagar's visit to the well, two men of the race of Amalekites discovered this same fount, revealed it to their companions, and founded there the present city of Mecca. In after years Ishmael was commanded by God to re-erect the Caaba, which he

proceeded to do, assisted by Abraham. While engaged in this labor Abraham was seated on a wonderful stone, that moved up and down at his direction as he laid the foundation and walls of the sacred edifice. When the work was well under way, the angel Gabriel descended from heaven with the gift of a precious white stone, which was to be inserted in the Caaba. This stone began to reflect the sins of the world, for it slowly turned black until its pristine whiteness had completely vanished. Such are the traditions which rendered Mecca a holy city long before the advent of Mahomet.

Hashem's youngest and most beloved son, Abdallah, wedded Amina of the tribe Koreish. Moslem writers assert that so unusual was Abdallah's perfection of form and feature, and so many were his admirable qualities, that two hundred maidens died of broken hearts on the eve of his marriage with Amina.

Mahomet, born in Mecca in 569, A. D., was Amina's only child. Marvelous indeed, we are told, were the signs and wonders announcing his birth. A heavenly light illumined the country; the palace of the king of Persia shook as with earthquake; the sacred fire of Zoroaster, which had burned unceasingly for a thousand years, was snuffed out in a second, and all the idols in the world fell to the earth. Mahomet's father, Abdallah, died when Mahomet was but two months old, leaving to him but a few camels and sheep and a female slave.

The authentic accounts of Mahomet's childhood are few. Some historians claim that the boy had epileptic spasms, which made his kinsfolk believe he was possessed by demons. Amina, his mother, died when he was six years of age; and his uncle, Abu Taleb, became his guardian and sent him, when only nine years old, with a caravan into Syria. When sixteen he went with another uncle, Zubeir, on a merchandizing expedition to Southern Arabia. He was educated by means of travel, for he learned not only the fanciful tales of the desert and the superstitions of his forefathers, but the manners and customs of other nations, and the doctrines of both Jew and Christian.

He at length became weary of hot desert sands and tedious journeys, and for a short time lived the life of a shepherd, and entered into partnership with a linen merchant. Mahomet was a comely youth, noble-minded, and esteemed in Mecca for his kindness and integrity. Cadijah, a wealthy widow, residing in the town of Hajasha, was in need of an adviser and manager of her affairs. Hearing of Mahomet, she sent for him and engaged him to conduct her caravans to distant cities. In these undertakings he proved successful, and gained not only the confidence of Cadijah, but her love as well, of which he was unconscious until a messenger one day brought him a proposal of marriage. This came as a pleasant surprise, and he readily gave his consent. Happiness reigned in Mahomet's household, and the wealth of Cadijah enabled him to leave his menial duties and devote his time to his family, or to the pursuit of knowledge.

He was first brought into public notice by a dissension that arose among the chiefs. The Caaba was being repaired, and the question of who should have the honor of replacing the sacred black stone was much disputed; but it was finally decided that the first man who entered a specified gate should settle the matter. Mahomet happened to be this person. He decreed that the stone should be placed on a large cloth, and that one man from each tribe should grasp the fabric and raise the stone to the desired height. When this was done, Mahomet himself secured the stone in the wall, and by this wise decision gained the good will of the priests and the people.

During his fortieth year Mahomet often left his associates to wander alone, or pray and meditate in a cave at the foot of Mount Hara. One day as he sat thus he was shaken from head to foot, and an angel appeared before him. The angel introduced himself as Gabriel, who had come to enlighten him and bring him into a knowledge of his mission to the world. Mahomet was thoroughly frightened, believing that he had been taken possession of by evil spirits; but Cadijah, in whom he confided, comforted and reassured him, telling him that he had beheld a wonderful vision, and that he was indeed the prophet of God. More revelations came; these were recorded and form the Koran, or Bible of Islam. Islam is a word meaning submission to God, and is used to designate either the Moslem religion, the body of people who call themselves Moslems, or the land occupied by them. The Koran teaches that there is but one God, and that the prophets of old were inspired men; but that the Christ was the Son of God, it flatly denies.

Cadijah was Mahomet's first convert. Mahomet commenced promulgating his doctrines in secret, but gained few adherents. As soon as he preached publicly he was pronounced insane by the city at large, and was abhorred by the priests and the members of their idolatrous creed.

"There is no God but Allah!" cried the prophet on all occasions; but he was received with laughs and jeers. At length he had laboriously gained a small following which was gradually multiplying. Cadijah was dead. For over twenty years she had been Mahomet's faithful companion, and he grieved at her loss. While she lived he loved her too deeply to avail himself of the law which permitted a plurality of wives, and never brought a rival into her household. After her death Abu Becker, a man of wealth and education, gave to Mahomet his nine-year-old daughter, Ayesha, for his bride; and so fond of her was he when she first came to him, that he would even sit on the floor and play with the dolls she had brought to his home. In after years Mahomet wedded ten other women, all widows, strange to say, except his child-wife Ayesha, who ever remained his favorite. Cadijah, however, was never forgotten.

"Was she not elderly? Has not God given you a better in her place?" asked Ayesha one day.

"No, that can not be," said the prophet. "There never can be a better; she was generous to me when I was in need, and she was faithful to me when I was alone and despised."

At last, through the persecutions of his enemies, Ma-

homet was obliged to flee from Mecca. Abu Becker accompanied him. The prophet, upon finding he was pursued, hid in a cave. The horsemen galloped up to the entrance; but a spider had providentially spun its web across the opening, so the men thought it fruitless to investigate the interior, and passed by. Mahomet and Abu Becker went to Abyssinia, where they converted the king and his court. By this time Mahomet had many disciples in Mecca, and they succeeded in taking sides against the Koreiah, and for a time enforced peace, which enabled their leader to return to his native city.

The Jews of Yathreb, a neighboring city of Mecca, were looking for a Messiah. They heard of Mahomet, and thought that he might be the one for whom they were waiting; so they sent for him to come to their community, believing that they should be thrice blest for being first to receive the Appointed of God. It was decided by the Koreish that Mahomet should be put to death; but before this could be accomplished he was informed of their intentions, and again escaped from Mecca. This time he went to Yathreb, the city which had extended the invitation. Converts were easily made; and the name of the city was changed from Yathreb to Medinet al Nabbi,—city of the prophet. Many of the Jews soon rejected him; but the number of his followers was now so great, that war could be waged with the unbelievers. Mahomet issued a new statute, that those who would not accept his religion should be slain with the sword of God; and the men of Islam at once formed themselves into an army. Small at first, it increased to the number of ten thousand strong, and finally marched to Mecca, destroyed the three hundred and sixty idols in the Caaba, and declared Mahomet Prince of the city. This success led to great battles in other parts of the country, in several of which the Moslems were defeated.

Mahomet again returned to Medina, where he assembled at least forty thousand disciples for a journey to the holy city of Mecca. The ceremonies of this march have ever since been the pattern of an annual pilgrimage to the shrine of the prophet.

In 632, a few years after Mahomet's return to Medina, he became seriously ill, and foresaw his death. He had himself conveyed to the house of Ayesha; and there, after freeing his slaves, and praying that his sins might be forgiven, he quietly expired.

In many respects Mahomet is to be admired. That revelations came to him from a spiritual source is certain; and while in the main fallacious, they contain a few elements of truth. That he was sincere in his purpose, is attested by his adherence to his convictions through many years of the severest persecution. He was generous and kind to those who believed in him, and always divided the spoils of his wars among his soldiers and the poor. He dared all for what he believed to be his mission, and was true to Cadijah as long as she lived; but in after years he unquestionably soiled his reputation by creating laws for his people, and afterward modifying them for himself, or adding new ones when those previously made interfered with the gratification of his desires. His personal beauty is recorded by a quaint tradition. "O my little son," it begins; "if thou hadst seen him by moonlight thou wouldst

(Concluded on page 23.)



In The Editorial Perspective.

THE EDITOR.



FANCIED PERILS OF IMPERIALISM

EVENTS HAVE OCCURRED in the past few months tending to provoke discussion of the relation the states of this country sustain to the Federal Government. Not long ago Secretary Root described the processes of centralization in lines governmental, industrial, and commercial. He showed that concentration of prerogatives in the Federal Government was inevitable and unavoidable. The old doctrine of the sovereignty of states has ceased to be anything but dead form. It was a false idea that the nation consisted simply of an aggregation of governments, bound together by a common treaty of relation. One might go still further in the idea of self-government, and maintain that each county is a sovereign government, and may administer its own laws and conduct its own affairs independently of the states or Federal Government. The truth is, the Federal Government is the only power of the nation sufficient to cope with national questions. Uniformity of laws of the states of the nation depends not on the states acting as independent units of power, but in recognition of the will and demands of the people of the whole nation. Recently Ex-Judge Parker decried the tendency to centralization of power. He has visions of the perils of imperialism; but they are as shadows to what he might realize if corrupt democracy should be carried to the limit, when all semblance of order would break the leashes of liberty and plunge into anarchy. Without doubt, the best thing that has happened to this nation since Lincoln, is the exercise of the dominant courage and power of President Roosevelt. He talks like a democrat; he acts like an imperialist. He is a character of transition, dimly foreshadowing the coming of righteous imperialism, in which there is no peril for anything but the elements of evil.

The Elevation of the Saloon

TO SPEAK of the elevation of the saloon sounds indeed paradoxical. But this is the ostensible object of the Liquor Dealers' Association. At a recent banquet in Chicago, several prominent reformers were invited to tell the saloon men how to improve the tone of saloon keeping. They want to make the business more popular. For many long decades, saloon men have catered to the beastly passions of the lower classes, and great have been the crime and poverty resulting. The saloon men now wish to invade the higher classes of society, and convert them to the degradations of the liquor demon. They would call such a work the elevation of the saloon!

Hell as School and Hospital

NUMEROUS are the conceptions concerning what is termed hell. Formerly hell was described as a place of eternal torment, and evangelists used to scare the people into the church by preaching hell-fire. The old orthodox idea is rather out of date. Recently a clergyman reached the conclusion that the sun constitutes hell, as it is a real hot place, and suitable for burning things. Not long ago,

Dr. Torrey, the evangelist, described hell as the mad-house of the universe, a hospital for the incurables. That is not a very good recommendation for the doctors of divinity, who ought to be able to heal the sick, raise the dead, cast out devils, and save sinners. The idea that hell is a hospital is not far from right; but it should be conceived as a hospital where human beings are ultimately restored to health in all degrees. It should be noted that the Great Physician visits the hades hospital periodically for the purpose of ministering to the inmates; and as many as accept his service, are restored and get out in due time. Hell is also a great school, where the millions are educated through experience. It is indeed an old institution—as old as the universe, and its charter is perpetual. Both truth and fallacy characterize the curriculum; but the students ultimately learn to distinguish between them. It is usually the case that hell is imagined to be in the far distant space, whence all sinners go. There is but one rational view of hell, and that is that it embraces the domain of mortal life, both spiritual and natural; that it prevails where men and women sit in darkness and do evil. The greatest and most terrible hell that ever was is here now in all the competitive chaos, perversions of society, the horrors of war, the waste of life, and man's inhumanity to man. Countless thousands mourn as the result, and all creation groans. But there is deliverance at hand!

The Myth of the Martian Canals

RECENT experiments have tended to dissipate the idea that the so called canals on Mars are any real markings at all. Professor Douglass of the University of Arizona, holds that they are the result of a newly discovered visual hallucination; and by means of drawings, dark spots, candle flames, etc., he has shown phenomena similar to those astronomers observe in their views of Mars. He holds further, that once the imagination is given play in telescopic observations of such vague things as lines on Mars, all kinds of spots and connections may be seen. It is a notable fact that different observers produce different Martian outlines, no two maps agreeing to any great extent. The FLAMING SWORD has demonstrated many times, that the whole system of modern astronomy is founded on optical and mental illusions.

Concealed Facts of Astronomy

ADVOCATES of fallacy conceal, as far as possible, the facts which appear out of harmony with their theories. The sects quote only such texts of Scripture as seem to support their views, and ignore those in conflict with them. The hiding of facts is a well-known practice in politics and all games of graft and greed. Modern astronomers are not to be excused from criticism and scrutiny. They, too, manifest a disposition to conceal facts out of harmony with their general conceptions of universal relations and motions. The question of two moons related to the earth has been agitated in certain scientific circles. The idea has been specially set forth by Professor Wiggins

the Canadian astronomer and meteorologist, but attention has been given the subject by other scientists of both Europe and America. Dr. Waltemath of Hamburg, made calculations with reference to its orbit. Schiaparelli suggested that if there be a second moon, it should have caused eclipses sometimes during the period of history; and in searching the records he actually found that the sun had been eclipsed several times by some unknown body other than the moon, causing widespread darkness and low temperatures, for which the astronomers could not account. Yet the public are never made familiar with such facts out of harmony with accepted views. We know positively that it is the disposition of scientists to ignore revolutionary facts and discoveries. It is the policy of professional men to ignore the work and conceptions of men in obscurity. When a genuine discoverer forges to the front, his opponents meet their fate in rightful relegation to the rear of human progress.

The Universal Law of Octaves

MENDELEEF'S researches in chemistry have amply corroborated discoveries made by KORESH nearly forty years ago, relative to the great law of octaves operative to perpetuate the rhythm of all activity. The great Russian scientist made disclosures which sustain striking resemblance to the discovery of Neptune by LeVerrier and Adams; also to Bode's law of planetary relations. The discovery of Neptune was hailed as corroborative of the theory of Copernicus; but we have shown in past years that the discovery of the planet was due, not to conceptions of the laws of gravitation and calculations of distance between heavenly bodies, but to the application of principles of rhythm and relations mistaken for those of gravitation. Bode's law of planetary distances was certainly accurate enough as a theory, a striking conception; but it does not today fit the calculations of astronomers, and is only admissible as true in a general way. But law is really accurate and definite, applicable to definite miles and ounces. Now, Mendeleef discovered that a table of chemical elements arranged according to their atomic weight and specific gravity, strikingly formed a number of octaves; and although his table contained a number of blanks, they have since been filled in by the discovery of new elements. It is not a corroboration of the old theory of chemistry that Mendeleef happened to conceive of the octaves of chemistry, any more than the discovery of Neptune proved the Copernican theory. The most noted chemists today, after the discovery of radium, repudiate the theory of the indestructibility of the atom, and hold to the transmutation theory. Had Mendeleef conceived not only of the correlation of chemical or material elements, and of the correlation of energies, but also of the correlation of all energies and their material bases or alchemical elements, he could have greatly extended his table of octaves, and rendered a still greater service to the world of science. But KORESH had fortunately already preceded him in the fields of discovery.

Graft in the Making of Doctors

TO KNOW how to administer poisonous drugs so as to prolong illness, increase the bill, avert suspicion, and yet not really endanger the life of the patient, is a carefully

guarded secret among some pretentious physicians. To be skillfully poisoned is bad enough; but to risk one's life at the hands of an ignorant quack, is altogether undesirable. That such latter class constitute the product of some medical colleges is evident from the fact that it is acknowledged that many medical students are granted certificates by examining boards—students utterly incompetent either to diagnose a disease or prescribe a remedy. Not that the students really pass examinations; but rather, that they with extra funds, purchase certificates; there being nothing more than the merest farce in the way of examinations. There is graft in the making of doctors, dangerous though the practice may be to the public.

The Great Business of Dissipation

DISSIPATION has been reduced to a system by men reaping harvests of wealth therefrom. Evil may be systematized the same as good. It is astonishing that any government under the sun with force enough to maintain itself and moral sense enough to lay claim to guarding the welfare of its subjects, should permit wholesale destruction of human morals and human health and life. Yet the so called Christian nations are purloined by men whose power is sufficient to defy the forces of government. The liquor traffic constitutes one of the most formidable businesses of dissipation. It resolves itself into a giant trust, a confederacy of great distilleries whose aggregate gross income rivals that of great legitimate industries. Great fortunes are amassed at the expense of the lives of hundreds of thousands of victims. But the liquor business is but one of the many forms of traffic in the factors of destruction. In the East, the opium industry assumes enormous proportions; and in both East and West, tobacco is consumed by the millions. Wide-spread and alarming are the forms of sex dissipation, and the wanton practice of gluttony. And coördinating all other forms of dissipation, is the mental dissipation afforded through the perusal of light literature, which is not helpful, but destructive to the mental powers. The great business of dissipation thrives today because the world is degenerate and low in the scales of morals and common sense.

The Rush of the Navies

MORE ELOQUENT and forceful than all the speeches at the peace conference, is the rapid increase in the size of the world's navies. Enormous is the cost of recently constructed and ordered battleships; and it is not at all probable if the great nations really entertained any idea of disarmament, or even curtailment of the factors of war within the next several years, that they would continue the work of building the great floating forts prepared for desperate battle. The greatest navy of the world is that of Great Britain. Last year the American nation became second power in battleship strength, rising through strenuous preparation from the fourth or fifth place. France and Japan are close behind. Nor is there less preparedness in the armies of the great nations. The military forces are increasing their efficiency and maintaining a readiness for action on short notice. Nor is there less spirit of war in the people of the world than formerly. Conflict is in the air in every department of activity. Various forces struggle for dominance. The elements of corruption multiply. Peace, the world will ultimately enjoy. In time we are approaching the era of peace. But the tendency is to world-wide warfare, to social catastrophe, which must sweep the world ere universal peace is possible.



Review of Research & Opinion

THE EDITOR.



Senses and Sensations of Plants

SCIENTISTS are just bordering on lines of conclusion that plants may possess senses and organs of sense. Matter has been considered as inert, and plants mere unfeeling and unconscious growths.

KORESH has long taught that matter is alive, and that the evolution of the soul begins in the atom. There is sensation even in the conjunction of atoms of oxygen and hydrogen in the production of water. Some elements unite pleasantly; others war to the bitter end. There must be some kind of sensation wherever there is activity. Plants occupy planes much higher than so called inert matter.

Many species of plants are subject to domestication, and willingly yield fruits to man in return for his attention. Numerous are the evidences of forms of consciousness of plants. They quickly respond to touches of care. They thrive under favorable conditions, and manifest sensations of suffering under deprivation of light, water, and nourishment. Concerning the possession of sense by plants, a noted Dutch botanist, Dr. P. G. Buckers, thus summarizes:

"In various ways we have arrived at the knowledge that plants possess senses and their necessary organs. And they have more of them than we yet imagine. The hygrotopic root that is so sensitive to water and turns with such certainty toward it, must have an organ for this, though we have not yet discovered it. The nice, dainty taste of numerous plants has been established beyond all doubt, although the organs of taste no one has yet seen. How, then, could it be discovered that a plant has taste? That a plant is aware of light is evidenced by the fact that it turns toward it. Gravitation, also, makes it grow upward; and at a touch it is impelled to certain movements. But is it credible that anything can taste either good or bad to a plant? Taste has meaning only when by its means something agreeable can be distinguished from something else that is not so. And yet this is the discovery that has been made, that plants have the sense of taste."

The Approaching Crisis of the Ages

IT IS ALMOST universally believed that the world is on the eve of some stupendous change. The great Advent movement stirred the nations in anticipation of the end of the Christian dispensation. The signs of the times point to the approaching end; and not to the end merely, but to the greatest crisis of the ages, the most terrible revolution, the most wide-spread social catastrophe. The events of current history are fulfilling the predictions of the Hebrew and Christian prophets to the letter. Pertinent are the words of a writer in a recent issue of an Adventist publication, the *Review and Herald*:

"Every deceptive device that satan can invent, or has invented and can use now, will be seen in operation in these days. While evil men and seducers wax worse and worse, their time will be occupied in deceiving and being deceived by one another. Never was there a time when so many false systems were being extolled as now, but we have not seen them all by any means. Satan has not yet emptied his quiver. * * The many 'winds of doctrine are blowing;' the many combinations designed to bind men to this world are increasing; the forces of

evil are strengthening their holdings in every possible way; the dogmas of doubt are held constantly before the faces of the professed followers of the Lamb by shepherds false to their trust; the 'peace and safety' cry is sounding through the world while great shops are building bigger battleships and stronger cannon and more of them than ever before." "Everything indicates the close of the dispensation, and should stir our hearts to deeper piety and stronger zeal in the work to which we are called."

The Zenith of Industrial Efficiency

A WRITER in a recent issue of the *Arena*, Mr. J. W. Bennett, contends that the zenith of modern industrial efficiency has been passed, there being less net value per \$1,000 capital employed. He affirms that there is an unmistakable retrograde movement, though accompanied by the greatest consolidation era in history. He wonders if various modern theories regarding greater economics in large establishments are to be upset by cold facts of decreased efficiency.

He holds that the tendency is toward extravagance instead of economy. Labor used to be direct, and the products first hand from the producer. Now, there are complications and disorder. Though it may be wonderful to contemplate the uses of a labor-saving machine, one often loses sight of the fact that the machine-maker, the money-lender, banker, miner, and railroad man all participate in the processes of its products. Summing up the position of Mr. Bennett, the editor of the *Review of Reviews* says:

"Our efficiency, he asserts, is impaired by the enormous profits which we pay on each of the many processes necessary to create the finished article; in interest on increased capital; rents; transportation; marketing or distribution; by indirectness of our processes; transportation charges made necessary through railroad exploitation; growing depreciation of an increasingly complex and expensive plant; waste; sham capitalization; diversion of the most highly paid executive talent to speculative activities for personal gain; unearned salaries; 'red tape;' stifling of individual initiative and ambition, and by multiplying non-productive workers and mere idlers. The age of consolidation has become the age of inefficiency, and with our pitifully small production per worker, this is a most serious matter."

Appalling Sex Perversion

UNDER the heading of "An Appalling State of Affairs," Professor Larkin, the California scientist, writes of the general prevalence of sex slavery, in the initial number of the *American Journal of Eugenics*. He particularly describes the terrible results of sex perversion in India, and refers to the existence of 200,000,000 sex fiends in that British colony. He holds that it is one vast reeking cancer of the world. But not alone in India are the uses of sex markedly and startlingly perverted, but among the numerous millions of other nations; and the direful results are everywhere manifest. It is one of the worst forms of race suicide. Concerning the threatening menace in Christendom, Professor Larkin says in his closing paragraph:

"Can it be possible that Hindu obsession of sex will sub-

merge Europe and America? It is now, at a rapid rate. To the amazement of the reader, I hereby assert that this cancer is eating here. I try hard to see a bright light somewhere, but I frankly admit that I cannot see a thing but gloom. All the good and pure people on earth have simply to bind themselves together into a solid body, or they will be obsessed by this awful wave of sex perversion. Who is wise enough to save the Caucasian race? Now is the time for a leader to appear. Appalling spectres are looming up with hideous mein."

When the destined Leader appears, he will cry out against all such forms of race suicide. He will not spare even so called ministers of the gospel. We declare that such a Leader is already here, one indeed able to save the Caucasian race through scientific restraint of the sensual tendencies of man.

Modern Scientific Men in Bondage

CUSTOM is the clothing of the body social. It is the costume donned by leaders and masses alike. The unwritten social laws demand obedience, or the penalty will be meted out without mercy. Change in the form of the costume of society is slow; and a given form clings tenaciously, resisting the adoption of other styles. The man who cuts out a new garment, the investiture of a succeeding age, is sure to be despised and treated with contempt. He is marked for martyrdom, because it is his own life that must give character to future society. He clothes the world with himself. But the patchers of the old garment of a dispensation seek to perpetuate their vocation.

So called men of science are in bondage to old customs, to old social and mental forms. The reason they do not break away from their bondage is because they have not the courage. Only heroes can do that. The lamentable situation in which leaders of modern thought find themselves, was some time ago strikingly depicted in the Harveian Oration by Professor Osler, before the Royal College of Physicians:

"Sooner or later—insensibly, unconscious—the iron yoke of conformity is upon our necks; and in our minds, as in our bodies, the force of habit becomes irresistible. From our teachers and associates, from our reading, from the social atmosphere about us we catch the beliefs of the day, and they become ingrained—part of our nature. For most of us this happens in the haphazard process we call education, and it goes on as long as we retain any mental receptivity. * *

"In departing from any settled opinion or belief, the variation, the change, the break with custom may come gradually; and the way is usually prepared. But the final break is made, as a rule, by some one individual, the masterless man of Kipling's splendid allegory, who sees with his own eyes; and with an instinct or genius for truth, escapes from the routine in which his fellows live. But he often pays dearly for his boldness. Walter Bagehot tells us that the pain of a new idea is one of the greatest pains to human nature. * * It is on this account that the man who expresses a new idea is very apt to be abused and ill-treated. All this is common among common men, but there is something much worse, which has been illustrated over and over again in history. How eminent soever a man may become in science, he is very apt to carry with him errors which were in vogue when he was young—errors that darken his understanding and make him incapable of accepting even the most obvious truths."

The Great Industrial Juggernaut

IF INDUSTRY were today conducted in harmony with the spirit of love for humanity, the lives of those who perform uses would not be sacrificed. The love of money is the basis of modern activity, the motive and incentive of the world; and as a consequence there is a reckless disregard of the rights and even of the lives of the millions. It is terrible to contemplate the consequences of the rolling of the great car of the industrial juggernaut. Many men are raising notes of warning. The worm finally turns. When millions of them turn in a struggle for liberty and life, disaster must result to the factors of oppression. Recently, the chief factory inspector of Chicago deplored the lack of protection to working men, and affirmed that an industrial revolution must result unless conditions are changed. He said:

"The people of the United States, somewhat inflated with an inordinate sense of their own greatness and their wonderful material prosperity, stupidly refuse in these times of peace to keep abreast of the enlightened, humane countries of the world, but go on killing every four years, according to reliable estimates, some 80,000 more people than fell and died of wounds during the entire period of our civil war." "Unless this battle is settled now by sane and intelligent legislation, there must certainly follow an industrial revolution."

Social Service as a Science

MODERN charity is made necessary through the existence of intolerable conditions resulting from the prevalence of competition and wage slavery. There is indeed a lower stratum of society, a degenerate class which is nearly beyond all hope of progress. But there are many worthy people who break down under the stress and strain of modern competitive conditions, and are forced into abject poverty.

Numerous charitable societies have sprung into existence, and there are even now several schools of philanthropy. The United Charities of New York have a regular academic course, as well as branches to look after the unfortunate classes. Speaking of such institutions and their work, the *Record-Herald* of Chicago recently said editorially:

"It is now tolerably well understood that charity administration is a science, and that loose, miscellaneous almsgiving is productive of more mischief than good. That man or woman of great wealth who wishes to devote it to benevolent uses has no small, easy task deciding where and how to give, and where to refuse, is also 'familiar knowledge.' But the more general corollary that philanthropy or social service is a science to be seriously cultivated by would-be settlement workers, probation officers, and others with connected relief, educational or social government agencies, is perhaps not so generally perceived."

There is truly a science of social service; but it is the science of a service which may be rendered by every citizen in an orderly way. It is the science of the service in obedience to the law of love to the neighbor which, if prevailing universally, would render useless and make utterly obsolete every so called charitable institution under the sun. The Koreshan Science of social economics is the science of the true social service.

The Open Court of Inquiry.

THE EDITOR.

THE APPARENT DOME OF THE HEAVENS

"In traveling from Minnesota to Florida I find at the beginning of my journey the Pole Star is high in the sky; but as I go south its distance above the horizon constantly diminishes. The opposite would take place if I were inside a concave shell.

"The configuration of the stellar distribution is precisely the same when viewed from any point on the earth's surface, which could not be if we viewed the star system from different directions, as we would do in going around the world on the inside of the shell."

NO FACT of genuine science is in conflict with any other fact. There are indeed "seeming facts" or misinterpreted phenomena which may appear not to harmonize with the Cellular Cosmogony. Having conclusively demonstrated the earth's concavity, it rationally follows that all astronomical phenomena must be interpreted from that basis.

It is a fact that an electric light some distance above the earth, may be seen at such a distance as to cause it to appear on the horizon. Again, one may stand beneath the light, and it will appear in the zenith. From the equator the Pole Star appears on the horizon; in high northern latitudes, it is seen directly overhead. For every degree traversed on the earth north or south, the Pole Star increases or diminishes one degree in apparent altitude.

It is assumed in modern astronomy that rays of light and vision are rectilines, modified only by slight atmospheric refraction; and in the interpretation of astronomical phenomena, the factors of perspective and geolinear foreshortening are utterly ignored. We maintain that light is propagated through the atmosphere from the lights of the sky, in *curved* lines.

The combined factors of perspective foreshortening, visual curvilinearization, and atmospheric refraction, completely reverse the relief of the star system in space, causing the stellar sphere to appear concave. The effect produced is similar to that produced by Wheatstone's pseudoscope, through which the surface of a globe appears concave, the human face as the inside of a mask, etc.

Thus the sun appears to rise on the horizon in the east and set on a level with the eye in the west; and thus the

configuration of the various constellations remains the same as they move across the apparent dome of the sky. Our field of vision embraces a hemisphere of the heavens; the most distant points in the heavens in such a field appear to be drawn down to the horizon. This causes the star system to appear to surround the earth. It is a mere phenomenon, an optical illusion, which falsely interpreted, constitutes the basis of modern astronomy.

The Bible and Modern Science

"Articles entitled 'The Bible of Today as Viewed in the Light of Modern Criticism,' have appeared in my daily paper. Enclosed please find some of these articles. I have been receiving THE FLAMING SWORD for over a year, but do not know all the differences between the views entertained by you and those held by the author of the article. If it is worth while in your estimation, I should be pleased to see something from you regarding the subjects. I find a great deal of good matter in your excellent Magazine, and wish you success in its publication."

WE HAVE read the articles referred to, with interest. There are several of them, all treating of subjects relative to the book of Genesis. We cannot undertake to point out the various differences between the views of the author, the Rev. Henry Kendall Booth, of California, and the Koreshan interpretation of the Bible. It would require too much space. But it may be interesting to make a few short observations. The attitude of the author is merely the attitude of the higher criticism, which is simply an attempt to compromise between modern skepticism and the ordinary Christian interpretation of the Bible. Any man who conceives that modern science affords any *light* in which the Bible may be viewed, is sure to make numerous mistakes in accounting for the wording of the notable descriptions of creation, the Garden of Eden, and the flood.

The Koreshan System affords the only scientific interpretation of the wonderful collection of books called the Bible. Its basis of interpretation is the Cellular Cosmogony, which teaches not only the form and function of the cosmos, but demonstrates its eternity. Creation, therefore, is something quite

different from that conceived by adherents to the creeds, and also quite different from the modern so called scientific conception of the origin of the world.

We do not regard the records of Genesis as mere stories, nor poetic portrayals of the conceptions of an unenlightened people. We declare that the book of Genesis is intensely scientific. It describes the processes of creation, primarily of the human cosmos, and indirectly of the physical cosmos.

The story of Eden and the fall of man is the science of the Messianic manifestations, and the descent of the divine-animal life into the human race.

The flood was a flood of fallacy terminating a dispensation. The heavens and earth were created "in the beginning." The beginning is the Seed-man; he was "the Beginning and the End, 'the Alpha and the Omega.'" In him the heavens and earth were involved and created anew, just as the oak is created anew in the acorn.

The effort of modern scientists is to interpret the book of Genesis from the standpoint of evolution. We maintain that it must be interpreted from the standpoint of the science of *involution* which modern scientists utterly ignore.

Body, Soul, and Spirit

"Please answer the following questions in your Department of Court of Inquiry: What is the spirit, and what is its utility? Also, what is the soul, and what is it for?"

SPIRIT and matter constitute two general states of substance. Matter is visible and tangible; spirit is invisible and fluidic, and is the result of the combustion or sublimation of matter. The spirit of man may be termed, in a general way, his mental essence or substance, comprised of entities and egos of thought. More specifically, the spirit of man is the spirit of the nerves, which spirit of course, finds its center of activity in the brain. The spirit is the electric energy and activity in the man, the powerful mental potency comprising the spiritual heavens of the being.

The spirit is the governing force, because it is mental electricity. It is that which gives character to the man

and leads in the lines of destiny. The spirit may be good or bad, according to the plane occupied in the scale of experience. The spirit is the king on the throne or the intellectual seat of the man, and its utility is to control the various conditions and functions of the man.

The soul represents the affectional side of man. Generally speaking the soul is the man. Soul and life are used interchangeably in many translations of the Bible. Specifically, the soul is the spirit of the blood; it is the magnetism of the being, and belongs to the vital activities. It incorporates the various loves experienced by man.

The soul is vital, the substance of desire to perpetuate being. The principal impulses of the soul are, therefore, to eat and propagate. A perversion of human desire leads to sensualism and dissipation. A soul under refining influences aspires to conjoin with the divine Being.

Man is comprised of body, soul, and spirit. His physical structure incorporates forms and functions, the relations and performance of which serve the uses of life and thought. The body is comprised of the materials of the man, animated by the spirit. Between the spirit and the body are the activities of the soul, the vital functions that relate human mind and matter.

The Spirits at Dissolution

"Please answer the following question: At dissolution or what is called death, does it sometimes happen that spiritual entities go, some to one person and some to another?"

ALL THROUGH the period of a given embodiment, one is exchanging mental or spiritual entities with others. We develop mentally by profitable exchange; and one may gather from a wide field. At dissolution, the mentality may yield its entities to a number of mental planes or spheres, in a number of persons. But let us observe that the central entity or ego must be received by some one person.

In the case of great leaders, the dissemination of mental entities may extend to wide fields. The strength of Methodism was derived from John Wesley, whose spirit or spirits impelled the many. But some one person

in each generation since his time, has specifically represented him. The church of this dispensation furnishes the most notable instance of the power of spiritual entities involved in one man.

There is a wide difference, however, between Jesus the Christ and leaders of other movements; for the Christ went out of the world alive, while others depart through processes of corruptible dissolution. Besides, the Almighty Messiah possessed a matchless and masterful mentality and a character incomparable.

When we say that the Lord Jesus went out of the world alive, it must be understood that he did not depart in bodily form. At his departure he was reduced to Holy Spirit, as the essential substance of his body, and was disseminated to the thousands who believed in his name.

The Sun's Annual Orbit

"Having been a constant reader of THE SWORD for five years past, and having a great desire to learn, I will ask you to explain the following: Why do the stars rise four minutes earlier every night? Why do they change their position with reference to the fixed stars?"

WE PRESUME that by the term "fixed stars," the inquirer means the Pole stars. All the stars are called fixed stars, because they retain their places on the great natural star map year after year.

Every one observing the position of the constellations at any given time of the evening for a few weeks, will notice that they push forward toward the west, so that in the course of a month they have seemed to advance on the sun about thirty degrees. In the course of a year, they seem to complete a circuit.

If you take an ordinary star globe, a globe with a star map on it, and indicate a point on the ecliptic as the location of the sun at a given time of the year, and then revolve the globe several times, it is obvious that the solar point would not change its relation to the stars, because it would be fixed. But if you change the position of the sun, moving it eastward on the star map about one degree for every revolution, you will duplicate the movement of the sun in the sky in relation to the stars.

The sun's annual orbit is the eclip-

tic; and by stepping about one degree each day in the Zodiac, it completes its revolution in the heavens in one year. In this way the stars seem to move in advance of the sun.

Conscience and Consciousness

"I wish you would give me a complete definition of the word consciousness. I know what it means in a general way, but it is the most difficult word in the language for me to get a clear conception of its meaning."

THE WORD consciousness is defined generally as the state of being conscious; knowledge of one's own existence, condition, sensations, mental operations, etc. The word conscious is from the Latin word *consciens*, which is from *con*, together, and *scire*, to know. To be in a state of consciousness, therefore, is to be in a state of *knowing together*, or of being aware of one's own thoughts, conditions, and environment.

The mind is conscious through the avenues of cognition or perception, which are the several senses. Now the senses are related to a central office of the mind, where the thoughts of the mind and the things related to the mind through the senses, are perceived and noted. The faculty of consciousness may be simply illustrated by the position of a general in an army who, without actually visiting all the companies in action in battle, yet possesses a knowledge of their movements through his subordinates.

Likewise, at the headquarters of the Associated Press, all the news of the world is received by telegram and cablegram from mentalities distributed far and near. They take cognizance of what happens, and send reports to headquarters. At headquarters there is a consciousness of all the great world movements; *consciousness*, we say, for that is the place where there is a knowing together, a summing up of the intelligences received.

We are relating the word conscience to the word inquired about. Conscience is also from *con* and *scire*, and also means a knowing together; but it refers particularly to consciousness of moral states, a cognition of the character of one's intentions or acts. One's conscience is the result of experiences. There obtains a judgment of the mind, a conviction of the soul, as to right and wrong, according to the standard of one's experience and attainment.

Conscience is the ability to perceive moral conditions; it is a moral sense. Consciousness is more closely related to external things, for one is conscious of environment through the senses which relate the mind to external things.

THE PUBLISHERS' DEPARTMENT

THE FLAMING SWORD Estero, Lee County, Florida

The Avant-Courier of the New Civilization; Devoted to World-Enlightenment and the Promotion of the Science of all Truth and its Application to Human Life and Relations.

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PROF. U. G. MORROW, Editor

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EVELYN BUBBETT, Manager,
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The Use and Force of Koreshan Literature

EVERY friend of the Koreshan Movement should speak a good word for it, and hand out leaflets and tracts wherever they will be received. In these days when so many things claim the attention of the mind, any work must be pushed in order to make it succeed. Many of our friends have tried to interest others. But it is frequently the case that results are less than were anticipated, and further effort is discouraged. Such discouragement should not exist. "If at first you don't succeed, try, try, again."

In every community there is somebody that is progressive enough to investigate something new. They will investigate Koreshan Science if they know of its existence. Their attention needs to be called to it in the right way. Our friends need to find them; and in order to find them, they must be searched for. Personal work if conducted wisely, goes a long way in creating interest.

Every friend of the Koreshan Movement should be well stocked with the Koreshan Literature for missionary use. Make the home a sort of repository for interesting matter to be given or sold to others. There should be plenty of ammunition on hand, FLAMING SWORDS, books, pamphlets, and leaflets. In the course of several months, with something going out to arouse thought, somebody will be thinking in your particular community.

In sending letters to friends, some tract of the Koreshan Literature should be enclosed. In some cases, the recipients welcome anything new and eagerly digest it. Doubtless many acquaintances could be thought of who might read a book, and copies of THE FLAMING SWORD. Here and there interest may be aroused and much good done.

An excellent way to call attention to the Koreshan System is to subscribe for a friend. In all such cases a nice letter telling of the gift will make an impression. We are making renewal offers to cover one's own subscription for a year, and that of a friend for six months. Here is an excellent opportunity to afford interest to your friends; and ultimately you will be gratified with the results.

We desire to arouse greater interest in the Koreshan Movement than ever before; and inspire greater effort in its promulgation. It is imperative. Our friends are scattered throughout the country. They are in contact with the people; and they may have opportunity to promote your work. Sometimes the best opportunities are those which are sought out. They may be few if you wait for them to come along. This business of promulgating genuine truth is the most important thing in the world, and thousands of people should realize it.

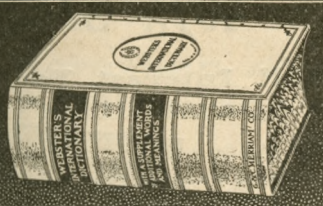
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dozen sets of Literature covering the entire catalogue, we will give you 40 per cent off. This is nearly half off. How many shall we send you to stock up for active work? For a short time we will allow 40 per cent off on FLAMING SWORD subscriptions in clubs of three or more. How many can you obtain for us? Let us hear from earnest friends at once.

The Flaming Sword Magazine at News-stands

WE WANT to get THE FLAMING SWORD on sale at news-stands in all parts of the country. We do not "stand in" with the great news companies, the trust, if you please; and we cannot get them to handle our Magazine. It is not popular, and they say there is no demand for it. But in the case of new publications along old lines, where inside inducements are given these companies, they create demand for them, you may be sure, by employing their numerous avenues of advertising and distribution of publications.

Our recourse is in the line of dealing with news-stands directly. Munsey once tried such a plan, and forced his magazines into public favor and demand. Then the news trust was glad enough to handle them. We have not at hand a directory of news-stands, and it may be difficult for us to obtain one. Our idea at present is to have such of our reader as may feel inclined, to visit the news-stands and see what ones are willing to place THE FLAMING SWORD



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In addition to thus simplifying the matter for the convenience of the news agent, by way of inducement to handle THE FLAMING SWORD, we would furnish large placards each month for display in the windows. In this way not only would the people see the name of the Magazine and note its character, but they could see the Magazine itself. It would be a process of advertisement, and gradually a demand would develop.

Think the matter over, each of you who are interested in the promotion of our work. Visit the news agents, and send us the names of those willing to handle THE FLAMING SWORD on the terms mentioned. We desire to enter into correspondence with the proprietors of news-stands everywhere. Our friends will thus be enabled to assist us greatly, and we shall appreciate all such efforts in the direction of increased circulation of our Magazine.

INTERESTING BOOKS AND PERIODICALS

Woman's Home Companion.—The August number of this popular monthly is primarily an all-story number, except of course, for the twelve indispensable departments that appear in each issue. The second installment of Anthony Hope's novel appears, and all the other fiction comes up to the usual standard. Considerable space is devoted to the vacation problem, and Dr. Edward Everett Hale, Mrs. Sangster, Anna Steese Richardson, and the Editor all give admirable vacation suggestions. The number is elaborate pictorially. The Talks with Girls, and other departments for young people, are interesting and helpful.

The Arena.—The July Arena opens Vol.

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Ballad of Reading Gaol, Oscar Wilde
Nature, - - Ralph Waldo Emerson
Love, Life and Work, Elbert Hubbard
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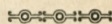
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ume 38 of this progressive review, with a notable table of contents. The famous English statesman, J. Henniker Heaton, contributes a timely article on "How to Smash the Cable Ring." He is a strong advocate of reduction of domestic and foreign postage. Galveston's experiments in civic government constitute an interesting topic discussed by George Wharton James. Two of the leading articles are beautifully illustrated. There are several notable contributions in this number, which, together with timely editorials and review departments, make up a very desirable number.

The Hesperian.—Progressive readers appreciate this excellent literary quarterly. The principal articles in the July-September issue are: "Among the Rocky Mountains" (Illustrated), and "Along the Line of Life." We desire to call particular attention to "Critical Estimates of Authors," and "On Some Novels and Novelists." The editor of The Hesperian deprecates the existence of the trashy novels, and throws the weight of his influence against them. 50 cents a year. 7th and Pine streets, St. Louis, Mo.

American Journal of Eugenics.—This is the initial number of Moses Harman's magazine, succeeding *Lucifer*. We do not endorse some of the views entertained by its editor, but some good things are said in its pages. Eugenics means right generation. As an agitator on questions relating to sex and the effect of sex perversions in social relations, this magazine may serve a purpose. No. 500 Fulton street, Chicago, Ill.

The Student's Journal.—Devoted to Graham's Standard Phonography and kindred subjects. Besides the shorthand, there is much matter of general interest, principally along scientific lines. To the student of Phonography, the publication is indispensable. Monthly, \$1.00 a year. 1135 Broadway, New York City.

The Humorous Side of Things

Was Too Well Watched

A little boy was heard swearing by his mother. She reproved him gently, telling him that God was with him and by him at all times, and knew his very thoughts. Soon he started down town on an errand and a dog followed him. Turning quickly around the boy told the dog to go back; it was bad enough to have God following him everywhere, let alone a dog.

Had Been Put Wise

The wife of a worthy but henpecked gentleman was being carried to her last resting-place when the bearers accidentally knocked the coffin against the corner of the house. There was a movement inside, and on opening the coffin it was found that the woman was only in a trance, from

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Koreshan Publications

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The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star Library Series.

BOOK I.—The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh. By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshan, should be in the hands of every student of the System.

BOOK II.—The Logos or Word-Book. By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

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which she recovered and lived for some years after. When eventually she did die, and once more the coffin was being born from the house, the worthy husband, as he followed in the rear, called in a restrained and excited voice to the bearers: "Mind the corner!" They did.

No More D. T's. For Him

Enthusiastic nature lover (to reformed tramp): "Ah, my friend, how well you must know the face of nature, and know it in all its moods! Have you ever seen the sun sinking in such a glow of glory that it swallows up the whole horizon with its passionate fire? Have you seen the mist gliding like a specter down the shrinking hill-side, or the pale moon struggling to snake off the grip of the ragged storm cloud?"

Reformed Tramp: "No, sir, not since I signed the pledge."

The One Perfect Woman

When the lecturer inquired dramatically, "Can any one in this room tell me of a perfect man?" there was a dead silence. "Has any one," he continued, "heard of a perfect woman?"

Then a patient-looking little woman in a black dress rose up at the back of the auditorium:

"There was one. I've often heard of her, but she is dead now. She was my husband's first wife."

Died an Easy Death

A bloodless duel has just been fought between a newspaper editor and a politician. The latter, regarding himself insulted by an article published by the former, addressed to him the following letter: "Sir: A man who respects himself refrains from sending a challenge to an individual such as you. He satisfies himself by simply smacking your face. Here-with please consider your face smacked twice, once on each side."

To which the journalist replied: "Dear Sir: I am in receipt of the two smacks which you sent me, and for which I am obliged. Kindly accept a bullet through your head. With kind regards to your corpse, Yours truly." And all honor was satisfied.

The Kind Conductor

A pompous little man with gold-rimmed spectacles and a thoughtful brow boarded a New York elevated train and took the only unoccupied seat. The man next him had evidently been drinking. For a while the little man contented himself with merely sniffing contemptuously at his neighbor, but finally he summoned the guard.

"Conductor," he demanded indignantly, "do you permit drunken people to ride on this train?"

"No, sir, replied the guard in a confidential whisper. "But don't say a word and stay where you are, sir. If ye hadn't told me I'd never have noticed ye."

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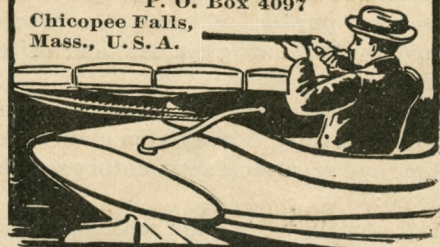
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Her Proud Moment

Overheard during a conversation in which a flag-carrying woman suffragist took part:

Suffragist—The proudest moment of my life was when I was passenger on an American liner and fell over the side.

Friend—The proudest moment; but how do you mean?

Suffragist—A sailor called out, "Man overboard."

Johnnie's Escape

Teacher—Johnnie, this is the worst composition in the class, and I'm going to write to your father and tell him.

Johnnie—I don't keer if you do. He wrote it for me.

An Addition to the Catechism

An enterprising superintendent was engaged one Sunday in catechising the Sunday-school pupils, varying the usual method by beginning at the end of the catechism.

After asking what were the prerequisites for the Holy Communion and Confirmation, and receiving satisfactory replies, he asked:

"And now, boys, tell me what must precede baptism?"

A lively urchin shouted out: "A baby sir!"

Long Distance Observations

Two smart Londoners once accosted a respectable-looking shepherd in Argyll with:

"You have a very fine view here—you can see a great way."

"Yu ay, yu ay, a ferry great way."

"Ah! You can see America from here, I presume?"

"Farrar than that."

"Farther than that?"

"You jist wait tull the mists gang'away, and you'll see to the moon."

The Resemblance

"It is easy to see that the baby takes after me," Mr. Nupaw asserted. "He is as bald as I am, his eyes are brown as are mine, he resembles me in features, he"—

"Also," cut in his wife, as the kid set up a howl for his noonday meal, "he goes after the bottle about as often as you do."

Mrs. Nupaw did all the talking for the rest of the evening.

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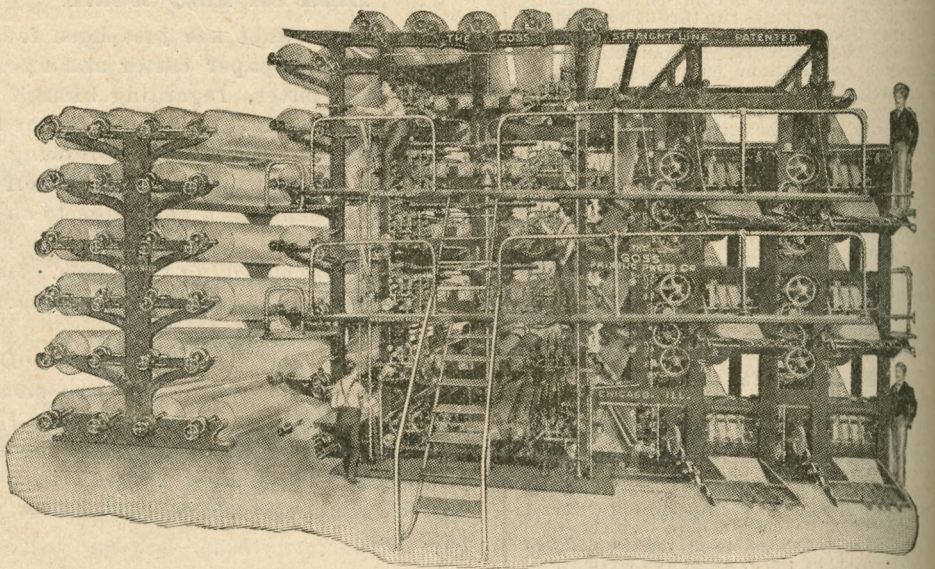
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